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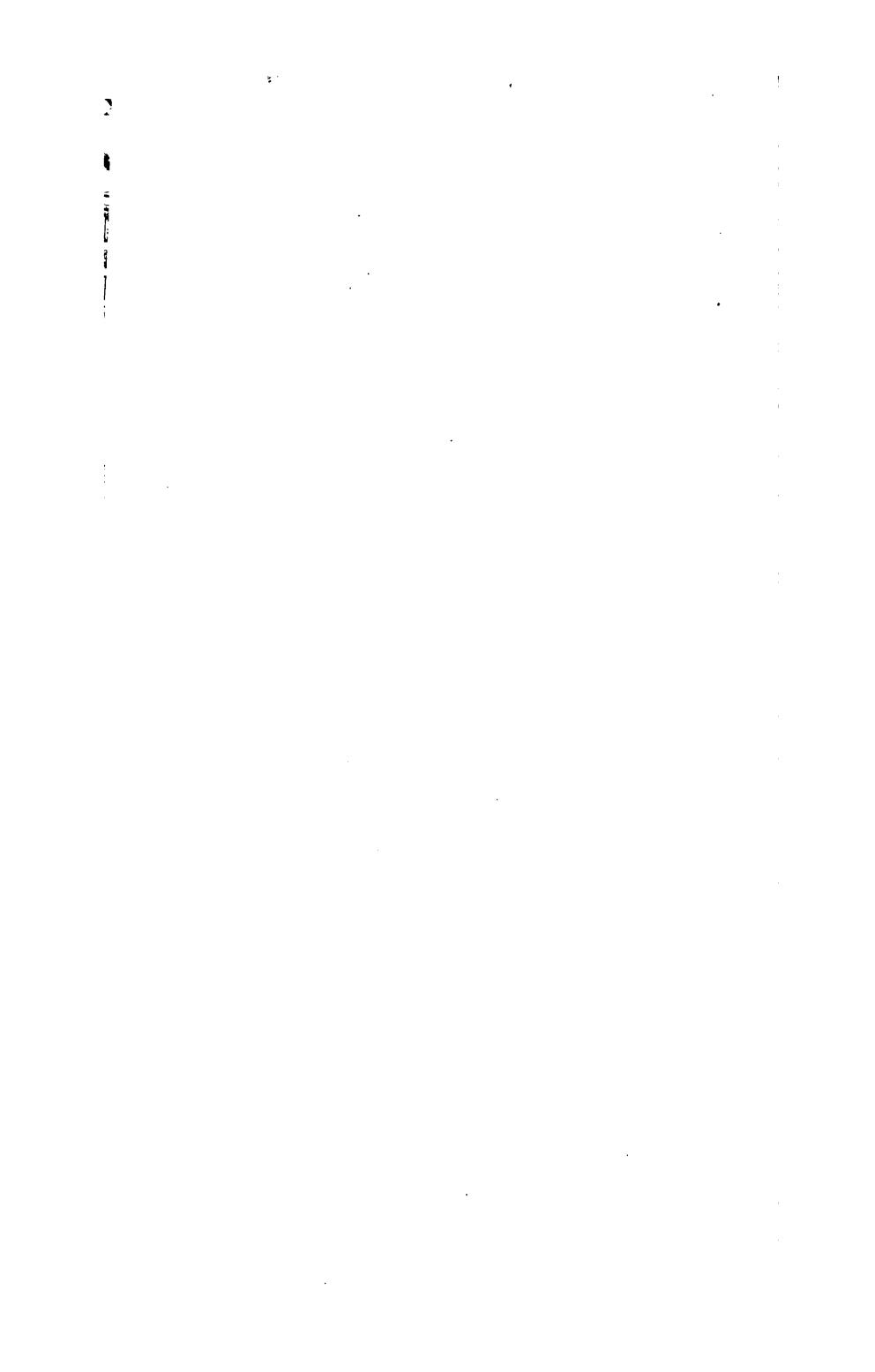


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THE  
ELECTRA  
OF  
SOPHOCLES,  
WITH  
NOTES,

FOR

THE USE OF COLLEGES IN THE UNITED STATES

---

By THEODORE D. WOOLSEY,

PRESIDENT OF YALE COLLEGE.

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NEW EDITION, REVISED.

BOSTON AND CAMBRIDGE:  
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1858.

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ROY W. W. W.  
J. W. W.  
V. W. W.

**ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ**

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΧΡΗΣΘΕΜΙΣ.

ΟΡΕΣΤΗΣ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ΗΛΕΚΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΧΟΡΟΣ.

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ΥΠΟΘΕΣΙΣ.

Ἑπόκειται ὧδε· τροφεὺς δεικνύς Ὀρέστη τὰ ἐν Ἀργεῖ. μικρὸν γὰρ αὐτὸν ὄντα κλίσασα ἡ Ἥλεκτρα, ἥνλικα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δέισασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἀργεὺς δεικνυσιν αὐτῷ τὰ ἐν Ἀργεῖ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ. ὁ δὲ χορὸς συνίστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέσιον.

## Η Δ Ε Κ Τ Ρ Α.

### ΠΑΙΔΑΓΩΓΟΣ.

Ἦ του στρατηγήσαντος ἐν Τροίᾳ ποτὲ  
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' αἰε.  
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,  
τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης · 5  
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ  
ἄγορὰ Λύκειος · οὐξ ἀριστερᾶς δ' ὄδε  
Ἦρας ὁ κλεινὸς ναός · οἷ δ' ἐκάνομεν,  
φάσκειν Μυκήνας τὰς πολυχρύσους δρᾶν,  
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10  
ὄθεν σε πατρὸς ἐκ φόνων ἐγὼ ποτε,  
πρὸς σῆς ὀμαῖμον καὶ κασιγνήτης λαβὼν,  
ἦνεγκα καῖξέσσωσα καῖξεθρεψάμην  
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.  
νῦν οὖν, Ὀρέστα καὶ σὺ φίλιτατε ξένων 5  
Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον ·  
ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας  
ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῆ,  
μέλαινά τ' ἄστρον ἐκκλέλοιπεν εὐφρόνη.



πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης, 20  
 ξυνάπτετον λόγοισιν · ὥς ἐνταῦθ' ἔμην,  
 ἴν' οὐκ ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

## ΟΡΕΣΤΗΣ.

ᾧ φίλτατ' ἀνδρῶν προσπόλων, ᾧ μοι σαφῇ  
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.  
 ὥσπερ γὰρ ἵππος εὐγενῆς, κἂν ἥ γέρων, 25  
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,  
 ἀλλ' ὕρθον οὕς ἴστησιν, ὥσαύτως δὲ σὺ  
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.  
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω · σὺ δὲ  
 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς, 30  
 εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον  
 ἐγὼ γὰρ ἡνίχ' ἰκόμεν τὸ Πυθικὸν  
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὸς  
 δίκας ἀροίμην τῶν φονευσάντων πάρα,  
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ᾧν πεύσει τάχα · 35  
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ,  
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.  
 ὅτε' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,  
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40  
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγείλῃς σαφῇ.  
 οὐ γὰρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ  
 γνῶσ', οὐδ' ὑποπτεύσουσιν ᾧδ' ἠνθισμένον.  
 λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ  
 Φωκεὺς, παρ' ἀσπυρὸς Φανοτέως ἦκαν · ὁ γὰρ 45  
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.

ἄγγελλε δ' ὄρκῳ, προστιθείς, ὁθύνεκα  
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,  
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἐστάτω. — 50  
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,  
 λοιθαῖς τε πρῶτον καὶ καρᾶτόμοις χλιδαῖς  
 στέψαντες, εἴτ' ἄπορρον ἤξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἡρμένοι χερσὶν,  
 ὃ καὶ σὺ θάμνοις οἶσθ' αἶψα κεκρυμμένον, 55  
 ὅπως, λόγῳ κλέπτοντες, ἠδεῖαν φάτιν  
 φέρωμεν αὐτοῖς, τοῦ μὲν ὥς ἔρξει δέμας  
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.  
 τί γὰρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν  
 ἔργοισι σωθῶ, ἀξενέγκωμαι κλέος ; 60  
 δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.  
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
 λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους  
 ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον. —  
 ὥς κ' αἶμ' ἐπανχῶ τῆσδε τῆς φήμης ἄπο 65  
 δεδορκότ', ἐχθροῖς, ἄστρον ὧς, λάμψειν ἔτι.  
 ἀλλ', ὦ πατρώα γῇ θεοί τ' ἐγγώριοι,  
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
 σὺ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι  
 δίκῃ καθαρτῆς, πρὸς θεῶν ἄρμημένος· 70  
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς,  
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.  
 εἶρηκα μὲν νῦν ταῦτα· σοὶ δ' ἦδη, γέρον,  
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

νῶ δ' ἔξιμεν · καιρὸς γὰρ, ὅσπερ ἀνδράσιν 75  
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι δύστηνος.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
ὑποσιτενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις 80  
μείνωμεν αὐτοῦ, ἀνακακούσωμεν γούων;

ΠΑΙΔΑΓΩΓΟΣ.

ἥκιστα. μηδὲν πρόσθεν, ἢ τὰ Λοξίου  
πειρώμεθ' ἔρδειν ἀπὸ τῶνδ' ἀρχηγετῆν,  
πατρὸς χέοντες λουτρά · ταῦτα γὰρ φέρει  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

ΗΛΕΚΤΡΑ.

ὦ φάος ἄγνόν,  
καὶ γῆς ἰσόμοιρος ἀῆρ, ὥς μοι  
πολλὰς μὲν θρήνων ὥδαις,  
πολλὰς δ' ἀντήρεις ἦσθου  
στέρνων πλαγὰς αἰμασσομένων, 90  
ὁπόταν ὀνοφερά νύξ ὑπολειφθῇ ·  
τὰ δὲ παννυχίδων ἦδη στυγεραὶ  
ξυνίσασ' εὐναὶ μογερῶν οἰκῶν,  
ὅσα τὸν δύστηνον ἐμὸν θρηγῶ  
πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν 95  
φοίνιος Ἀρης οὐκ ἐξένισεν,

μήτηρ δ' ἡμῇ χά κοινολεχῆς  
 Αἰγισθος, ὅπως θρῦν ὑλοτόμοι,  
 σχίζουσι κάρα φρονίῳ πελέκει.  
 κούδεις τούτων οἶκτος ἀπ' ἄλλης 100  
 ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως  
 αἰκῶς οἰκτρῶς τε θανόντος.  
 ἀλλ' οὐ μὲν δὴ  
 λήξω θρήνων στυγερῶν τε γόων,  
 ἔς τ' ἂν παμφεγγεῖς ἄστρον 105  
 ῥιπᾶς, λεύσσω δὲ τόδ' ἡμαρ,  
 μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδῶν,  
 ἐπὶ κωκυτῷ τῶνδε πατρῶων  
 πρὸ θυρῶν ἡγῶ πᾶσι προφανεῖν.  
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110  
 ὦ χθόνι' Ἑρμῇ, καὶ πότνι' Ἀρὰ,  
 σεμναί τε θεῶν παῖδες Ἑρινύες,  
 αἵ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',  
 \* \* \* \* \* τοὺς εὐνάς  
 ὑποκλεπτομένους, ἔλθετ', ἀρήξατε, 115  
 τίσασθε πατρὸς φόνον ἡμετέρον,  
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.  
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ  
 λύπης ἀντίρροπον ἄχθος. 120

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοσιάτας  
 Ἠλέκτρα ματρὸς, τίν' αἰεὶ  
 τάχεις ὧδ' ἀκόρεστον οἰμωγὰν  
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα

ματρὸς ἁλόντ' ἀπάταις Ἀγαμέμνονα, 125  
κακῶ τε χειρὶ πρόδοτον ; ὥς ὁ τάδε πορῶν  
ᾔλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

## ΗΛΕΚΤΡΑ.

ᾧ γενέθλα γενναίων,  
ἦκετ' ἐμῶν καμάτων παραμύθιον. 130  
οἶδά τε καὶ ξυνήμι τάδ', οὐ τί με  
φυγγάνει, οὐ δ' ἐθέλω προλιπεῖν τόδε,  
μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.  
ἀλλ' ᾧ παντοίας φιλότητος ἀμειβόμεναι χάριν,  
ἔατέ μ' ᾧδ' ἀλύειν, 135  
αἰαῖ, ἱκνοῦμαι.

## ΧΟΡΟΣ.

ἀλλ' οὐτοί τόν γ' ἐξ Ἀΐδα  
παγκοίνου λίμνας πατέρ' ἀν-  
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.  
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140  
ἄλγος αἰὲ στενάχουσα διόλλυσαι,  
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
τί μοι τῶν δυσφόρων ἐφίει ;

## ΗΛΕΚΤΡΑ.

νήπιος, ὅς τῶν οἰκτρῶς 145  
οἰχομένων γονέων ἐπιλάθεται.  
ἀλλ' ἐμέ γ' ἂ στονόεσσ' ἄραρεν φρένας,  
ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,  
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.  
ὣ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν, 150

ἄτ' ἐν τάφῳ πετραίῳ,  
αἰαῖ, δακρύεις.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,  
ἄχος ἐφάνη βροτῶν,  
πρὸς ὃ τι σὺ τῶν ἔνδον εἰ περισσὰ,  
οἷς ὁμόθεν εἰ καὶ γονᾶ ξύναιμος,  
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,  
κρυπτᾶ τ' ἀχέων ἐν ἧδ' ἀνδρῶν  
ὄλβιος, ὃν ἄ κλεινὰ  
γὰ ποτὲ Μυκηναίων  
δέξεται εὐπατρίδαν, Διὸς εὐφροني  
βήματι μολόντα τάνδε γὰν Ὀρέσταν.

160

ΗΛΕΚΤΡΑ.

ὃν γ' ἐγὼ ἀκόματα προσμένουσ', ἄτεκνος,  
τάλαιν', ἀνύμφευτος, αἰὲν οἰχνῶ,  
δάκρυσι μυδαλέα, τὸν ἀνήνυτον  
οἷτον ἔχουσα κακῶν · ὃ δὲ λάθεται  
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ  
ἔρχεται ἀγγελίας ἀπατῶμενον;  
αἰὲ μὲν γὰρ ποθεῖ,  
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

164

170

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον.  
ἔτι μέγας οὐρανῶ  
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.  
ὃ τὸν ὑπεραλγῇ χόλον νέμουσα,  
μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάβου.

175

χρόνος γὰρ εὐμαρὴς θεός.

οὔτε γὰρ ὁ τὰν Κρίσαν

180

βουνόμονι ἔχων ἀκτάν,

παῖς Ἀγαμεμνονίδας, ἀπερίτροπος,

οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπαλέλοπτεν ἤδη

185

βίωτος ἀνέλπιστος, οὐδ' ἐτ' ἀρκῶ.

ἅτις ἀνεν τοκέων κατατάχομαι,

ὥς φίλος οὐτις ἀνὴρ ὑπερίσταται,

ἀλλ', ἀπερεῖ τις ἔποικος, ἀναξία

οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν

190

ἀεφεῖ σύν στολᾷ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

ΧΟΡΟΣ.

οἶκτρά μὲν νόστοις αὐδᾷ,

οἶκτρά δ' ἐν κοίταις πατρώαις,

195

ὅτε οἱ παγχάλκων ἀνταῖα

γενύων ὠρμάθη πλαγὰ.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἦν ὁ ταῦτα πράσσω.

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα

ἔλθοῦς' ἐχθίστα δὴ μοι.

ᾧ νύξ, ᾧ δείπνων ἀρρήτων

ἐκπαγλ' ἄχθη·

τοὺς ἐμὸς ἶδε πατήρ

206

θανάτους αἰκέϊς διδύμαιν χειροῖν,

αἶ τὸν ἐμὸν εἶλον βίον

πρόδοτον, αἶ μ' ἀπώλεσαν·

οἷς θεὸς ὁ μέγας Ὀλύμπιος

ποίνιμα πάθεα παθεῖν πόροι,

210

μηδέ ποτ' ἀγλαΐας ἀποναΐατο

τοιαᾶδ' ἀνύσαντες ἔργα.

ΧΟΡΟΣ.

φράζου, μὴ πόρσω φωνεῖν.

οὐ γνώμαν ἴσχεις, ἐξ οἶων

τὰ παρόντ' οἰκείας εἰς ἄτας

215

ἐμπίπτεις οὕτως αἰκῶς;

πολὺ γάρ τι κακῶν ὑπερεκτίσω,

σῶ δυσθύμῳ τίκτους' ἀεὶ

ψυχᾷ πολέμους· τὰ δὲ τοῖς δυνατοῖς

οὐκ ἐριστὰ πλάθειν.

220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς·

ἔξοιδ', οὐ λάθει μ' ὄργα.

ἀλλ' ἐν γὰρ δεινοῖς οὐ στήσω

ταύτας ἄτας,

ὄφρα με βίος ἔξη·

226

τίνι γάρ ποτ' ἂν, ὦ φίλῃ, γενέθλα,

πρόσφορον ἀκούσαιμ' ἔπος,

τίνι φροναῖντι καίρια;



ἄνετέ μ', ἄνετε, παράγοροι.  
 τάδε γὰρ ἅλντα κεκλήσεται·  
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
 ἀνάρριθμος ὧδε θρήνων.

230

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,  
 μάτηρ ὥσεί τις πιστὰ,  
 μὴ τίχτειν ὅ' ἄταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν ; φέρε,  
 πῶς ἐπὶ τοῖς φθιμένοις ἀμέλειν καλόν ;  
 ἐν τίνι ποῦτ' ἔβλαστ' ἀνθρώπων ;

μήτ' εἴην ἔντιμος τούτοις·

μήτ', εἴ τω πρόσκειμαι χρηστῷ,  
 ξυνναίοιμ' εὐκηλος, γονέων  
 ἐκτίμους ἰσχουσα πτέρυγας  
 ὀξύτόνων γόων.

240

εἰ γὰρ ὁ μὲν θανὼν, γὰρ τε καὶ οὐδὲν ὦν,  
 κείσεται τάλας,

244

οἱ δὲ μὴ πάλιν

δάσουσ' ἀντιφόνους δίκας,

ἔρῃοι τ' ἂν αἰδῶς

ἀπάντων τ' εὐσέβεια θνατῶν.

250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα  
 καὶ τοῦμόν· αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς  
 λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἄμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναιῖκες, εἰ δοκῶ

πολλοῖσι θρόνοις δυσφορεῖν ὑμῖν ἄγαν. 255  
 ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,  
 σύγγνωτε. πῶς γὰρ ἦτις εὐγενῆς γυνή,  
 πατρῷ' ὀρώσα πήματ', οὐ δρώη τάδ' ἄν,  
 ἀγῶ κατ' ἡμαρ καὶ κατ' εὐφρόνην ἀεὶ  
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ; 260  
 ἥ πρώτα μὲν τὰ μητρὸς, ἥ μ' ἐγείνατο,  
 ἔχθιστα συμβέβηκεν· εἴτα δώμασιν  
 ἐν τοῖς ἐμαυτῆς, τοῖς φονεῦσι τοῦ πατρὸς  
 ξύνειμι, καὶ τῶνδ' ἄρχομαι, καὶ τῶνδ' ἐμοὶ  
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265  
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,  
 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἰδῶ  
 τοῖσιν πατράοις; εἰσίδω δ' ἐσθήματα  
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους  
 σπένδοντα λοιβὰς ἐνθ' ἐκεῖνον ὦλεσεν; 270  
 ἰδῶ δὲ τούτων τὴν τελευταίαν ὕβριν, —  
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς  
 ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεῶν  
 ταύτην προσανδᾶν τῷδε συγκαοιμωμένην;  
 ἥ δ' ὦδε τλήμων, ὥστε τῷ μιάστορι 275  
 ξύνεστ', Ἐρινὺν οὕτιν' ἐκφοβουμένη·  
 ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,  
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ἣ τότε  
 πατέρα τὸν ἁμὸν ἐκ δόλου κατέκτανεν,  
 ταύτῃ χοροὺς ἴσθησι, καὶ μηλοσφαγεῖ 280  
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.  
 ἐγὼ δ' ὀρώσ' ἡ δύσμορος κατὰ στέγα.

κλαίω, τέτηκα, ἀπικωκύνω πατρός  
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην  
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285  
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.  
 αὕτη γὰρ, ἣ λόγοισι γενναία γυνή,  
 φωνοῦσα, τοιάδ' ἐξονειδίζει κακά·  
 ὦ δὲ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ  
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290  
 κακῶς ὅλοιο, μηδέ σ' ἐκ γόων ποτὲ  
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί. —  
 τὰδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς  
 ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὲς  
 βοᾷ παραστᾶς, Οὐ σύ μοι τῶνδ' αἰτία; 295  
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἦτις ἐκ χερῶν  
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
 ἀλλ' ἴσθι τοι τίσονσά γ' ἀξίαν δίκην. —  
 τοιαῦθ' ὕλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
 ὁ κλεινὸς αὐτῇ ταῦτά νυμφίος παρῶν, 300  
 ὁ πάντ' ἀναλκίς οὔτος, ἣ πᾶσα βλάβη,  
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ  
 πανστῆρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.  
 μέλλων γὰρ αἰεὶ δρᾶν τι, τὰς οὔσας τέ μου 305  
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς  
 πολλή 'στι ἀνάγκη ἀπιτηδεύειν κακά.  
 ΧΟΡΟΣ.  
 φέρ' εἰπὲ, πότερον ὄντιος Αἰγίσθου πέλας 310

λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἢ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,  
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἢ δ' ἄν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους  
τοὺς σοὺς ἰκοίμην, εἴπερ ὧδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἱστόρει τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
ἤξοντος, ἢ μέλλοντος ; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ', οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν προῖν μ' ἀνὴρ πράσσων μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκεῖνον οὐκ ὀκνῶ.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὄρω  
τὴν σὴν ὀμαιμον, ἐκ πατρὸς ταύτου φύσιν,  
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν  
φέρουσιν, οἷα τοῖς κάτω νομίζεται.

325

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις  
ἐλθοῦσα φωνεῖς, ὃ κασιγνήτη, φάτιν,

κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330  
 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;  
 καίτοι τοσοῦτόν γ' οἶδα κάμαντῆν, ὅτι  
 ἄλγῳ 'πὶ τοῖς παροῦσιν· ὥστ' ἄν, εἰ σθένος  
 λάβοιμι, δηλώσαιμ' ἄν οἷ' αὐτοῖς φρονῶ.  
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335  
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ.  
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.  
 καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,  
 ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἔλευθέραν με δεῖ  
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

## ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὖσαν πατρὸς οὗ σὺ παῖς ἔφης,  
 κείνου λεληῆσθαι, τῆς δὲ τικτούσης μέλειν.  
 ἅπαντα γάρ σοι τὰμὰ νοουθηήματα  
 κείνης διδακτά, κοῦδὲν ἐκ σαντῆς λέγεις.  
 ἔπειθ' ἔλοῦ γε θάτερ', ἧ φρονεῖν κακῶς, 345  
 ἧ τῶν φίλων, φρονοῦσα, μὴ μνήμην ἔχειν·  
 ἧτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις  
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν·  
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης,  
 οὔτε ξυνέρδεις, τήν τε δρῶσαν ἐκτρέπεις. 350  
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;  
 ἐπεὶ δίδαξον, ἧ μάθ' ἐξ ἐμοῦ, τί μοι  
 κέρδος γένοιτ' ἄν τῶνδε ληξάσῃ γόων.  
 οὐ ζῶ; κακῶς μὲν, οἶδ'· ἐπαρκούντως δέ μοι.  
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355  
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σα  
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδαῖς, 360  
 τούτοις ὑπεικάθοιμι · σοὶ δὲ πλουσία  
 τράπεζα κείσθω καὶ περιῶρεῖτω βίος.  
 ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον  
 βόσκημα · τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν.  
 οὐδ' ἂν σὺ, σώφρων γ' οὔσα. νῦν δ' ἔξῃ πατρὸς 365  
 πάντων ἀρίστου παιῖδα κεκληῆσθαι, καλοῦ  
 τῆς μητρὸς. οὕτω γὰρ φανεί πλείστοις κακῇ,  
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΟΡΟΣ.

μηδὲν πρὸς ὀργὴν πρὸς θεῶν · ὥς τοῖς λόγοις  
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370  
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμί πως  
 τῶν τῆσδε μύθων · οὐδ' ἂν ἐμνήσθην ποτὲ,  
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν  
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛΕΚΤΡΑ.

φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ  
 μεῖζόν τι λέξεις, οὐκ ἂν ἀντίποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄλλ' ἐξερῶ σοι πᾶν ὅσον κάτοιδ' ἐγώ.  
 μέλλονσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
 ἐνταῦθα πέμψειν, ἐνθα μὴ ποθ' ἡλίον 380  
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί

στέγη, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.  
πρὸς ταῦτα φράζου, καὶ μὴ ποθ' ὕστερον  
παθοῦσα μέμνη. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ; 385

ΧΡΥΣΟΘΕΜΙΣ.

μάλιστα· ὅταν περ οἴκαδ' Αἰγισθος μόλη.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδέ γ' οὐνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθης τί χρῆμα ; ποῦ ποτ' εἴ φρενῶν ; 390

ΗΛΕΚΤΡΑ.

ὅπως ἄφ' ὑμῶν ὥς προσώτιατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίотος ὥστε θαυμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῆν. 395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἴκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θάπεν· οὐκ ἐμὸν τρόπον λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ 'ξ ἀδουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.

ΧΡΤΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡΤΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἶην κενή.

ΧΡΤΣΟΘΕΜΙΣ.

χωρήσομαί τᾶρ' οἷπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα;

405

ΧΡΤΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεῦσαι χροάς.

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν;

ΧΡΤΣΟΘΕΜΙΣ.

ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;

ΧΡΤΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΤΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἂν τότε.



## ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.

## ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415  
ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς

## ΧΡΥΣΟΘΕΜΙΣ.

λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς  
τοῦ σοῦ τε κάμοῦ δευτέραν ὁμιλίαν  
ἐλθόντος ἐς φῶς· εἴτα τόνδ' ἐφέστιον 420  
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ  
αὐτὸς, τανῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω  
βλαστεῖν βρύοντα θαλλόν, ᾧ κατάσχιον  
παῖσαν γενέσθαι τὴν Μυκηναίων χθόνα.  
τοιαῦτά του παρόντος, ἡνίχ' Ἥλιφ 425  
δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου.  
πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν,  
ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν.  
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν. 430

## ΗΛΕΚΤΡΑ.

ἀλλ', ὦ φίλη, τούτων μὲν, ὧν ἔχεις χεροῖν,  
τύμβω προσαψῆς μηδέν· οὐ γάρ σοι θέμις  
οὐδ' ὅσιον, ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι  
κτερίσματ' οὐδὲ λουτρά προσφέρειν πατρί·  
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435  
κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρὸς  
τούτων πρόσεισι μηδέν· ἀλλ', ὅταν θάνῃ,

κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.  
 ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνή  
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοᾶς 440  
 οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.  
 σκέψαι γὰρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ  
 γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς,  
 ὕφ' ἧς θανῶν ἄτιμος, ὥστε δυσμενῆς,  
 ἐμασχαλίσθη, καπὶ λουτροῖσιν κάρῃ 445  
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς  
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;  
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθεες · σὺ δὲ  
 τεμουῖσα κρατὸς βοστρύχων ἄκρας φόβας  
 κάμου ταλαίνης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως 450  
 ἄχω, δὸς αὐτῷ, τήνδε λιπαρῇ τρίχα  
 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.  
 αἰτοῦ δὲ προσπιτινοῦσα γῆθεν εὐμενῇ  
 ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,  
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χειρὸς 455  
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,  
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις  
 χειρσὶ στέφωμεν, ἢ τανῦν δωρούμεθα.  
 οἶμαι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον  
 πέμπαι τὰδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα · 460  
 ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργησον τάδε  
 ἐμοί τ' ἀρωγὰ, τῷ τε φιλιτάτῳ βροτῶν  
 πάντων, ἐν Αἰδου κειμένῳ κοινῷ πατρί.

ΧΟΡΟΣ.

πρὸς εὐσέβειαν ἢ κόρη λέγει · σὺ δὲ,

εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

ΧΡΥΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον  
δυοῖν ἐρίζειν, ἀλλ' ἐπισπενύδειν τὸ δρᾶν.  
πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ  
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·  
ὥς, εἰ τὰδ' ἡ τεκοῦσα πένυσεται, πικρὰν 470  
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

ΧΟΡΟΣ.

εἰ μὴ 'γὼ παράφρων μάντις ἔφυν,  
καὶ γνώμας λειπομένα σοφᾶς,  
εἴσιν ἅ πρόμαντις 475

Δίκα, δίκαια φερομένα χεροῖν κράτη·  
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.  
ὑπεστί μοι θρόσος,  
ἀδυπνόων κλύουσαν 480  
ἀρτίως ὀνειράτων.

οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας  
'Ελλάνων ἄναξ,  
οὐδ' ἅ παλαιὰ χαλκόπλακτος  
ἀμφήκης γένυς, 485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.  
ἦξει καὶ πολύπους καὶ πολύχειρ 488  
ἅ δεινοῖς κρυπτομένα λόχοις 490

χαλκόπους Ἐρινύς.

ἄλεκτρ' ἄννυφα γὰρ ἐπέβα μαιφόνων  
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

## Η Λ Ε Κ Τ Ρ Α .

23

πρὸ τῶνδ'ε τοί μ' ἔχει, 495  
 μήποτε μήποθ' ἡμῖν  
 ἀπεγὲς πελᾶν τέρας  
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι  
 μαντεῖται βροτῶν  
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις, 500  
 οὐδ' ἐν θεσφάτοις,  
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.  
 ὦ Πέλοπος ἅ πρόσθεν 504  
 πολύπονος ἱππεΐα,  
505  
 ὥς ἔμολες αἰανὴν  
 τᾶδε γᾶ.  
 εὔτε γὰρ ὁ ποντισθεὶς  
 Μυρτίλος ἐκοιμάθη,  
 παγχρυσέων δίφρων 510  
 δυστάνοις αἰκίαις  
 πρόρριζος ἐκριφθεὶς,  
 οὐ τί πω  
 ἔλιπεν ἐκ τοῦδ' οἴκου  
 πολυπύμονας αἰκία. 515

## Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέφει.  
 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' αἰεὶ  
 μή τοι θυραΐαν γ' οὔσαν αἰσχύνειν φίλους·  
 νῦν δ', ὥς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει  
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ 520  
 ἐξεῖπας, ὥς θρασεῖα καὶ πέρα δίκης  
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω · κακῶς δέ σε  
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.  
 πατήρ γάρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ, 528  
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ · καλῶς  
 ἔξοιδα · τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.  
 ἢ γὰρ Δίκη νιν εἴλεν, κούκ ἐγὼ μόνη,  
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες ·  
 ἐπεὶ πατήρ οὗτος σὸς, ὃν θρηνεῖς αἰεὶ, 530  
 τὴν σὴν ὀμαιμον μοῦνος Ἑλλήνων ἔτλη  
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ  
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἢ τίκτους' ἐγώ.  
 εἶεν · δίδαξον δὴ με τοῦ, χάριν τίνος  
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἔρεῖς ; 535  
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.  
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν  
 τᾶμ', οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην ;  
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,  
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540  
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,  
 ἢ τῶν ἐμῶν Ἀιδης τιν' ἵμερον τέκνων  
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;  
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν ; 545  
 οὐ ταῦτ' ἀδούλου καὶ κακοῦ γνώμην πατρός ;  
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
 φαίη δ' ἂν ἢ θανοῦσά γ', εἰ φωνὴν λάβοι.  
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
 δύσθυμος · εἰ δέ σοι δοκῶ φρονεῖν κακῶς, 550

γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι  
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·  
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ  
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'. εἰ δέ μ' ᾧδ' αἰεὶ λόγοις  
ἐξῆρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν  
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,  
εἴτ' οὐν δικαίως, εἴτε μή; λέξω δέ σοι, 560  
ὥς οὐ δίκῃ γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε  
πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.  
ἔρῳ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος  
ποιναὶς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
ἦ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565  
πατήρ ποθ' οὐμὸς, ὥς ἐγὼ κλύω, θεᾶς  
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν  
σιτικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς  
ἐκκομπάσας, ἔπος τι τυγχάνει βαλῶν.  
καὶ τοῦδε μηνίσασα Αἰητῶά κόρη 570  
κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον  
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.  
ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις  
ἄλλη στρατιᾷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.  
ἀνθ' ἣν βιασθεῖς πολλὰ κἀντιθῶς, μόλις 575

ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.  
 εἰ δ' οὔν, ἔρῳ γὰρ καὶ τὸ σὸν, κείνον θέλων  
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
 χρῆν αὐτὸν οὔνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;  
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580  
 μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τίθης.  
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
 πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.  
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.  
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585  
 αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
 ἣτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ  
 πατέρα τὸν ἀμὸν πρόσθεν ἐξαπώλεσας,  
 καὶ παιδοποιεῖς · τοὺς δὲ πρόσθεν, εὐσεβεῖς  
 καὶ εὐσεβῶν βλαστώντας, ἐκβαλοῦς' ἔχεις. 590  
 πῶς ταῦτ' ἐπαινέσαιμ' ἄν ; ἢ καὶ τοῦτ' ἑρεῖς,  
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;  
 αἰσχροῶς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὔνεκα.  
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595  
 ἢ πᾶσαν ἦς γλῶσσαν, ὥς τὴν μητέρα  
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην  
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
 ἢ ζῶ βίον μοχθηρὸν, ἐκ τε σοῦ κακοῖς  
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600  
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,  
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον ·  
 ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα

ἐπητιάσω · καὶ τόδ', εἵπερ ἔσθινον,  
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα 605  
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆ κακὴν  
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
 σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὄρω μένος πνέουσαν · εἰ δὲ σὺν δίκῃ 610  
 ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ποιίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,  
 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,  
 καὶ ταῦτα τηλικούτος ; ἄρ' οὐ σοι δοκεῖ  
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ ; 615

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνῃν ἔχειν,  
 κεῖ μὴ δοκῶ σοι · μανθάνω δ' ὀθούνεκα  
 ἔξωρα πράσσω κούκ ἐμοὶ προσεικότα.  
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σά  
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ. 620  
 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδές, ἥ σ' ἐγὼ καὶ τᾶμ' ἔπη  
 καὶ τᾶργα τᾶμά πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
 τοῦργον · τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται. 625



## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, θρόσους  
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλη.

## ΗΛΕΚΤΡΑ.

ὄρᾳς; πρὸς ὄργην ἐκφέρει, μεθεῖσά μοι  
λέγειν αἶ χρεῖζοιμ'. οὐδ' ἐπίστασαι κλύειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν; 630

## ΗΛΕΚΤΡΑ.

ἔῶ, κελεύω, θῦε. μηδ' ἐπαιτιῶ  
τοῦμόν στομ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἔπαιρε δὴ σὺ θύμαθ', ἣ παροῦσά μοι,  
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους 635  
εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω.

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρόπει  
πρὸς φῶς, παρούσης τῇσδε πλησίας ἐμοῖ, 640  
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ  
σπεῖρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.  
ἀλλ' ὦδ' ἄκουε. τῇδε γὰρ καὶ γὰρ φράσω.

αἶ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
δισσῶν ὄνειρων, ταῦτά μοι, Ἀνκεί' ἀναξ, 645  
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα.  
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες.  
καὶ μὴ, με πλούτου τοῦ παρόντος εἴ τινας

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,  
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ  
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
 εὐήμεροῦσαν καὶ τέκνων, ὅσων ἐμοὶ  
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.  
 ταῦτ', ὦ Λύκει' Ἀπολλον, ἴλεως κλύων,  
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.  
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,  
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.  
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστὶ πάνθ' ὄρᾶν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς  
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἦκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
 κείνου ; πρέπει γὰρ ὥς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων. ἦδε σοι κείνη πάρα.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους  
 ἦδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου  
 πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν  
 ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεις λέγω.

ΗΛΕΚΤΡΑ.

οὐ γὼ τάλαιν', ὅλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,  
 τάληθες εἰπέ, τῷ τρόπῳ διόλλυται;

ΠΑΙΔΑΓΩΓΟΣ.

κάπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω. 680

κεῖνος γὰρ, ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος

πρόσχημ' ἀγῶνος, Δελφικῶν ἄθλων χάριν,

οἷ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμαίων

δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,

εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685

δρόμον δ' ἰσώσας τῇ φύσει τὰ τέρματα,

νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

ᾧπῃς μὲν ἐν πολλοῖσι παῦρά σοι λέγω,

οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

ἐν δ' ἴσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690

δρόμων διαύλων ἄθλ', ἀπερ νομίζεται,

τούτων ἐνεγκὼν πάντα τὰ πινίχια  
ὠλίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,  
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος  
Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695

καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν  
βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.  
κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν  
ἦν, ἡλίου τέλλοντος, ὠκύπους ἀγών,  
εἰσῆλθε πολλῶν ἀρματηλαίων μετὰ. 700

εἰς ἣν Ἀχαιοὶ, εἰς ἀπὸ Σπάρτης, δύο  
Λίβυες, ζυγωτῶν ἀρμάτων ἐπιστάται·

καὶ κεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων  
ἵππους ὁ πέμπτος· ἔκτος ἐξ Αἰτωλίας,

ξανθαῖσι πόλοισι· ἑβδομος Μάγνης ἀνὴρ·

ὁ δ' ὀγδοὺς Λεύκιππος, Αἰνιὰν γένος·

ἐνατὸς Ἀθηναίων τῶν Θεοδμήτων ἀπὸ.

Βοιωτὸς ἄλλος, δέκατον ἐκπληρᾶν ὄγον.

στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβὴς

κλήροισι ἐπῆλαν καὶ κατέστησαν δίφρους,

χαλκῆς ὑπὸ σάλπιγγος ἦσαν· οἱ δ' ἅμα

ἵπποις ὀμνέοντες ἡνίας χεροῖν

ἔσεσαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος

κτυπῶν τροχῶν ἀρμάτων· κόνις δ' ἄνω

φορεῖτο· οὐοῦ δὲ πάντες ἀναμεμιγμένοι

φείδοιτο κέντρον οὐδὲν, ὥς ὑπερβάλοι

γνοῶσις αὐτῶν καὶ φρονάγμαθ' ἵππικα·

ὅλον γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάφει

ἡφρίζον, εἰσέβαλλον ἵππικαὶ πνοαί·

κεῖνος δ', ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720  
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνείς  
 σειραῖον ἵππου, <sup>ἀνὰ τὸν προσχείμενον.</sup>  
 καὶ πρὶν μὲν ὁρᾶν πάντες ἕστασαν δίφροι·  
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι  
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποδρόφης,  
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον,  
 μέτωπα συμπαίονσι Βαρχαίοις ὄχοις·  
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ  
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
 ναυαγίων Κρησαίων ἵππικῶν πέδον. 730  
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἠγιστότροφος  
 ἔξω παρασπᾶ κἀνακωχέυει παροῖς  
 κλύδων' ἐφιππον ἐν μεσῷ κυκλόμενον.  
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων  
 πῶλους Ὀρέστης τῷ τέλει πίστιν φέρων. 735  
 ὁ δ', ὥς ὁρᾷ μόνον νιν ἐλλειμμένον,  
 ὀξὺν δι' ὠτων κέλαδον ἐνδείσας θοαῖς  
 πῶλοις, διώκει, κἀξισώσαντε ζυγὰ  
 ἤλαυνέτην, τότε ἄλλος ἄλλοθ' ἄτερος  
 κάρα προβάλλων ἵππικῶν ὀχημάτων. 740  
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·  
 ἔπειτα λύων ἠνίαν ἀριστερὰν  
 κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν  
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745  
 καὶ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται  
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ,

πῶλοι διεσπάρησαν ἐς μέσον δρόμον.  
 στρατὸς δ', ὅπως ὄρᾳ νιν ἐκπεπτωκότα  
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750  
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,  
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἔς τέ νιν διφρηλάται,  
 μόλις κατασχεθόντες ἵππικὸν δρόμον,  
 ἔλυσαν αἵματηρόν, ὥστε μηδὲνα 755  
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.  
 καί νιν πυρᾷ κέαντες εὐθύς, ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρῴας τύμβον ἐκλάχοι χθονός. 760  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγοις,  
 ἀλγυνὰ τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,  
 μέγιστα πάντων ὧν ὅπῃ ' ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ φεῦ · τὸ πᾶν δὴ δεσπότηται τοῖς πάλαι  
 πρόφριζον, ὥς ἔοικεν, ἔφθαρται γένος. 765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,  
 ἢ δεινὰ μὲν, κέρδη δέ ; λυπηρῶς δ' ἔχει,  
 εἰ τοῖς ἐμαντῆς τὸν βίον σώζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἄθυμεις, ὦ γύναι, τῷ νῦν λόγῳ ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίχτειν ἐστίν · οὐδὲ γὰρ κακῶς 770  
 πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

## ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἦκομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ

οὐτοὶ μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;  
 εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
 προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, 775  
 μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φρυγὰς  
 ἀπεξενούτο· καὶ μ', ἐπεὶ τῆσδε χθονὸς  
 ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι  
 φόνους πατρώους, δεῖν' ἐπηπείλει τελεῖν·  
 ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780  
 ἐμὲ στεγάζειν ἠδύν· ἀλλ' ὁ προστατῶν  
 χρόνος διηγέ μ' αἰὲν ὥς θανουμένην.  
 νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου  
 πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη  
 ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' ἀεὶ 785  
 ψυχῆς ἄκρατον αἶμα — νῦν δ' ἔκηλά που  
 τῶν τῇσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

## ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,  
 Ὀρέστα, τὴν σὴν ξυμποράν, ὅθ' ὦδ' ἔχων  
 πρὸς τῇσδ' ὑβρίζει μητρὸς. ἄρ' ἔχει καλῶς; 790

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐτοὶ σύ· κεῖνος δ' ὥς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὦν δεῖ, κάπεκύρωσεν καλῶς.

# ΗΛΕΚΤΡΑ.

35

## ΗΛΕΚΤΡΑ.

ὑβριζε. νῦν γὰρ εὐτυχούσα τυγχάνεις.

## ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

οὐκουν Ὀρέστης καὶ σὺ παύσετον τάδε.

796

## ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

## ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν,  
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τάδ' εὖ κυρεῖ.

## ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπέιπερ οὐτ' ἐμοῦ κατὰξί' ἂν  
πράξειας, οὔτε τοῦ πορεύσαντος ξένου.  
ἄλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἔα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

## ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κῶδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἢ δύστιγνος ὦδ' ὀλωλότα ;  
ἄλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγώ·  
Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.

805

ἀποσπάσας γὰρ τῆς ἐμῆς οὔχει φρενὸς  
αἶ μοι μόναι παρῆσαν ἐλπίδων ἔτι,  
σὲ πατρὸς ἤξειν ζῶντα τιμωρόν ποτε  
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν ;  
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη  
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν  
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοί,

810

815



φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;  
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
 ξύννοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ  
 παρεῖς' ἐμαντὴν ἀφίλος ἀνάνῳ βίον.  
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
 τῶν ἔνδον ὄντων · ὥς χάρις μὲν, ἦν κτάνῃ,  
 λύπη δ', εἰάν ζῶ · τοῦ βίου δ' οὐδείς πόθος.

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἣ ποῦ φαέθων  
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες  
 κρύπτουσιν ἔκηλοι ;

825

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεῖς ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὖσῃς.

830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερώς οἰχομένων  
 εἰς Ἀῖδαν ἐλπιδ' ὑποί-  
 σεις, κατ' ἐμοῦ ταχομένας  
 μᾶλλον ἐπεμβάσει.

835

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιδόρων χρυσοδέτοις  
ἔρκεσι κρυφθέντα γυναικῶν ·  
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

ἔῃ, ἰώ.

840

ΧΟΡΟΣ.

πάμπνηχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ' ὅλοα γὰρ —

ΗΛΕΚΤΡΑ.

ἐδάμη;

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

οἶδ' οἶδ' ἐφάνη γὰρ μελέτωρ  
ἀμφὶ τὸν ἐν πένθει ἔμοι δ'  
οὐ τις ἔτ' ἔσθ' ὅς γὰρ ἔτ' ἦν,  
φροῦδος ἀναρπασθείς.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

καγὰ τοῦδ' ἵστωρ, ὑπερίστωρ,  
πανσύρτω παμμήνω πολλῶν  
στιγνῶν τ' ἀχέων αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν αἶ θροεῖς.

849 — 850. = 800 — 870.

ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι  
 παραγάγῃς, ἵν' οὐ

855

ΧΟΡΟΣ.

τί φῆς ;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
 ἐνπατριδᾶν τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφν μόρος.

860

ΗΛΕΚΤΡΑ.

ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις  
 οὔτως, ὥς κείνῳ δυστάνῳ,  
 τμητοῖς ὄλκοις ἐγκυῖραι ;

ΧΟΡΟΣ.

ἄσκοπος ἀ λώβα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος  
 ἄτερ ἐμᾶν χειρῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας  
 οὔτε γόων παρ' ἡμῶν.

870

ΧΡΗΣΟΘΕΜΙΣ.

ὕφ' ἡδονῆς τοι, φιλιότη, διώκομαι,  
 τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
 φέρω γὰρ ἡδονάς τε, κἀνάπαιυλαν ἄν

πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων  
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεσι' ἰδεῖν ;

875

ΧΡΥΣΟΘΕΜΙΣ.

πάρεσι' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ  
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς  
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελαῖς ;

880

ΧΡΥΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει  
λέγω τάδ', ἀλλ' ἐκεῖνον ὥς παρόντα νῶν.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα · καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσας, ὧδε πιστεύεις ἄγαν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλου σαφῇ  
σημεῖ' ἰδοῦσα, τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαιν', ἰδοῦσα πίστιν ; ἐς τί μοι  
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρί ;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν, ἄκουσον, ὥς μαθοῦσά μου,  
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς.

890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.

ἐπεὶ γὰρ ἦλθον παῖρος ἀρχαῖον τάφον,  
 ὄρῳ κολώνης ἐξ ἄκρας νεοφρύτους  
 πηγὰς γάλακτος, καὶ περιστεφῇ κύκλῳ 897  
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.  
 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ  
 μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.  
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον,  
 τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὄρῳ 900  
 πυρᾶς νεωρῇ βόστρυχον τετμημένον·  
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι  
 ψυχῇ σήνηθες ὄμμα, φιλτάτου βροτῶν  
 πάντων Ὀρέστου τοῦθ' ὄρᾶν τεκμήριον·  
 καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὐ, 905  
 χαρᾶ δὲ πίμπλημι· εὐθὺς ὄμμα δακρύνων.  
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι  
 μή του τόδ' ἀγλαΐσμα πλήν κείνου μολεῖν.  
 τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τότε ;  
 ἀγῶ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910  
 οὐδ' αὖ σύ. πῶς γάρ; ἥ γε μηδὲ πρὸς θεοὺς  
 ἔξεστ' ἀκλαύστῳ τῇσδ' ἀποστήναι στέγης.  
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ  
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·  
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτίμια. 915  
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.  
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἥ δὲ νῦν ἴσως  
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' αἶ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὦ τάλαινα · τὰκείνου δέ σοι

σωτήρι' ἔρῃει · μηδὲν ἐς κεῖνόν γ' ὄρα. 925

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα · τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος, ἡνίκ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον, ἡδὺς, οὐδὲ μητρὶ δυσχερῆς.

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα · τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930

τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος

μνημεῖ' Ὀρέστον ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὦ δυστυχῆς · ἐγὼ δὲ σὺν χαρᾷ λόγους

τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυῖ' ἄρα 935

ἔν' ἡμεν αἴτης · ἀλλὰ νῦν, ὄθ' ἐκόμην,

τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΤΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.

ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τλήναι σε δρωσαν ἂν ἐγὼ παραινέσω.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΤΣΟΘΕΜΙΣ.

ὄρῳ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων  
ὥς οὔ τις ἡμῖν ἐστιν, ἀλλ' Ἀιδης λαβὼν  
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἐγὼ δ', ἕως μὲν τὸν κασίγνητον βίω  
θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,  
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·  
νῦν δ' ἥνιχ' οὐκ ἔτ' ἐστιν, εἰς σὲ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρῷου φόνον  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

955

Αἰγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων  
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν  
 πλούτου πατρῷου κτῆσιν ἐστερημένην, 960  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
 τεύξει ποτ'. οὐ γὰρ ὦδ' ἀβουλός ἐστ' ἀνὴρ  
 Αἰγισθος, ὥστε σὸν ποτ' ἢ καμὸν γένος 965  
 βλαστεῖν ἱᾶσαι, πημονὴν αὐτῷ σαφῇ.  
 ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλευμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἶσει, τοῦ κασιγνήτου θ' ἅμα.  
 ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρα 970  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστά πᾶς ὄραν.  
 λόγῳ γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσῃν  
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;  
 τίς γὰρ ποτ' ἀσίων ἢ ξένων ἡμᾶς ἰδὼν 975  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιόσεται;  
 \* Ἰδεσθε τῷδε τὸ κασιγνήτῳ, φίλοι,  
 ὦ τὸν πατρῷον οἶκον ἐξεσωσάτην,  
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου. 980  
 τούτῳ φιλεῖν χρῆ, τῷδε χρῆ πάντα σέβειν.  
 τῷδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει  
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.—  
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,



τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὧν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τληῖναί σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945

ΧΡΥΣΟΘΕΜΙΣ.

ὀρῶ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων

ὥς οὔτις ἡμῖν ἐστιν, ἀλλ' Ἄιδης λαβὼν

ἀπεστέρηκε, καὶ μόνα λελείμεθον. 950

ἐγὼ δ', ἕως μὲν τὸν κασίγνητον βίω

θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,

φόνου ποτ' αὐτὸν πράκτορ' ἔξεσθαι πατρός·

νῦν δ' ἥρϊκ' οὐκ ἔτ' ἐστιν, εἰς σέ δὴ βλέπω,

ὅπως τὸν αὐτόχειρα πατρῶον φόνου 955

ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

Αἰγισθον. οὐδὲν γὰρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων  
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν  
 πλούτου πατρῶον κτήσιν ἐστερημένη, 960  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως  
 τεύξει ποτ'. οὐ γὰρ ὧδ' ἄβουλός ἐστι' ἀνὴρ  
 Αἰγισθος, ὥστε σόν ποτ' ἢ καμὸν γένος 965  
 βλαστεῖν ἔᾶσαι, πημονήν αὐτῷ σαφῆ.  
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει, τοῦ κασιγνήτου θ' ἅμα.  
 ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρα 970  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίῳ  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄρᾳν.  
 λόγῳ γε μὴν εὐκλειαν οὐχ ὀρᾶς ὅσῃν  
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;  
 τίς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;  
 "Ἰδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,  
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,  
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προϋστήτην φόνου. 980  
 τούτῳ φιλεῖν χρῆ, τῷδε χρῆ πάντας σέβειν.  
 τῷδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει  
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.—  
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,

ζώσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. 985  
 ἀλλ', ὃ φίλη, πείσθητι, συμπόνει πατρί,  
 σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ,  
 παῦσον δὲ σαυτήν, τοῦτο γιγνώσκουσ', ὅτι  
 ζῆν αἰσχροὺν αἰσχροῶς τοῖς καλῶς πεφνκόσιν.

## ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990  
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

## ΧΡΗΣΟΘΕΜΙΣ.

καὶ πρὶν γε φωνεῖν, ὃ γυναικες, εἰ φρενῶν  
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν  
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σῴζεται.  
 ποῖ γὰρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995  
 αὐτῇ θ' ὀπλίζει, καὶ μ' ὑπηρετεῖν καλεῖς ;  
 οὐκ εἰσορᾷς ; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφυς,  
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.  
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,  
 ἡμῖν δ' ἀπορρεῖ καὶ μὴδὲν ἔρχεται. 1000  
 τίς οὖν, τοιοῦτον ἄνδρα βουλεύων ἐλεῖν,  
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;  
 ὄρα, κακῶς πράσσοντε μὴ μείζω κακὰ  
 κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.  
 λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005  
 βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.  
 οὐ γὰρ θανεῖν ἐχθιστον, ἀλλ' ὅταν θανεῖν  
 χρήζων τις εἴτα μὴδὲ τοῦτ' ἔχη λαβεῖν.  
 ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν  
 ἡμᾶς τ' ὀλέσθαι καὶ ξερημῶσαι γένος, 1010

κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα  
ἄρρητι' ἐγὼ σοι κάτελῃ φυλάξομαι,  
αὐτὴ δὲ νοῦν σχέσ ἀλλὰ τῷ χρόνῳ ποτε,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015  
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἶρηκας· καλῶς δ'  
ἤδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.  
ἄλλ' αὐτόχειρί μοι μόνῃ τε δραστέον  
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΥΣΟΘΕΜΙΣ.

φεῦ·  
εἶθ' ὄφελες τοιάδε τὴν γνώμην πατρὸς  
θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛΕΚΤΡΑ.

ἄλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσω τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

ΧΡΥΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΥΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγης.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἐξ ἔμοῦ γε μὴ πάθῃς τόδε.

ΧΡΤΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος.

1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΤΣΟΘΕΜΙΣ.

ἔνεστιν · ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΤΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις.

1035

ΧΡΤΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπένσθαι με δεῖ;

ΧΡΤΣΟΘΕΜΙΣ.

ὅταν γὰρ εὐ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἢ δεινὸν εὐ λέγουσαν ἐξαμαρτάνειν.

ΧΡΤΣΟΘΕΜΙΣ.

εἵρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ.

1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν ;

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χῇ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδὲν ἐστὶν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050  
τολμᾶς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαί ποτε,  
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055  
φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς  
ἔσορῶμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-  
σιν ἀφ' ὧν τ' ὄνασιν εὖρωσι, τὰδ' οὐκ ἐκ' ἵσας  
τελοῦμεν; 1061

ἀλλ', οὐ τὰν Διὸς ἀστροπὰν  
καὶ τὰν οὐρανίαν Θέμιν,  
δαρὸν οὐκ ἀπόνητοι. 1068

ὃ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν  
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ'  
ὀνειδῆ·

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ,\* 1070  
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἔξι-  
σοῦται

φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει  
Ἥλέκτρα, τὸν αἰὲ πατρός 1075

δειλαία στενάχουσ', ὅπως

ἅ πάνδυρτος ἀηδὼν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν  
ἐτοίμα,

διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἄν εὐπατρὶς ᾧδε  
βλάστοι; 1080

οὐδεὶς τῶν ἀγαθῶν γάρ,

ζῶν κακῶς, εὐκλειαν αἰσχῦναι θέλει

νώνυμος, ὃ παῖ παῖ, 1084

ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,

τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,  
σοφά τ' ἀρίστα τε παῖς κεκληῆσθαι.

ζῆγῃς μοι καθύπερθεν 1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

νῦν ὑπόχειρ ναίεις·

ἐπεὶ σ' ἐφεύρηκα μοῖρα μὲν οὐκ ἐν ἐσθλᾷ

βεβῶσαν · ἃ δὲ μέγιστ' ἔδλαστε νόμιμα, τῶνδε  
φερομένην 1095

ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ. 1097

ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,  
ὀρθῶς δ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς, καὶ τί βουληθεὶς πάρει ; 1100

ΟΡΕΣΤΗΣ.

Αἰγισθὸν ἔνθ' ᾗκηκεν ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις, χῶ φράσας ἀλήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν  
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεῶν. 1105

ΟΡΕΣΤΗΣ.

ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς', ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθὸν τινες.

ΗΛΕΚΤΡΑ.

οἴμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν  
φήμης φέροντες ἐμφανῇ τεκμήρια ;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν' · ἀλλὰ μοι γέρων 1110  
ἐφεῖτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

εἰ δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόδος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ



τεύχει θανόντος, ὥς ὄρῃς, κομίζουεν.

ΗΛΕΚΤΡΑ.

οἷ γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές· 1115  
πρόχειρον ἄχθος, ὥς ἔοικε, δέρομαι.

ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστιάων κακῶν,  
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε 1120  
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἔμμαντήν καὶ γένος τὸ πᾶν ὁμοῦ  
ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῶ.

ΟΡΕΣΤΗΣ.

δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὥς  
ἐν δυσμενείᾳ γ' οὕς' ἐπαιτεῖται τάδε, 1125  
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν.

ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ  
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων  
οὐχ ὄνπερ ἐξέπεμπον εἰσεδεξάμην.  
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130  
ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,  
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν  
κλέψασα ταῖνδε, κἀνασώσασθαι φόνου,  
ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρᾳ,  
τύμβου πατρῶου κοινὸν εἰληχρῶς μέρος. 1135  
νῦν δ' ἐκτὸς οἴκων ἀπὲρ γῆς ἄλλης φρυγὰς

κακῶς ἀπώλουν, σῆς κασιγνήτης δίχα ·  
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ  
 λουτροῖς ἐκόσμησ', οὔτε παμφλέκτον πυρὸς  
 ἀνειλόμην, ὥς εἶκος, ἄθλιον βάρος. 1140  
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κῦτει.  
 οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
 ἀνωφελήτον, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145  
 μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμου φίλος,  
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός ·  
 ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην αἰεὶ.  
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μᾶ  
 θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150  
 θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ ·  
 τέθνηκ' ἐγὼ σοι · φροῦδος αὐτὸς εἰ θανών ·  
 γελῶσι δ' ἐχθροί · μαίνεται δ' ὑφ' ἡδονῆς  
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προὔπεμπες, ὥς φανούμενος 1155  
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαίμων, ὃ σὸς τε κάμὸς ἐξαφείλετο,  
 ὃς σ' ὥρ' ἐμοὶ προὔπεμψεν, ἀντὶ φιλτάτης  
 μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῇ.  
 οἷμοι μοι. 1160  
 ὦ δέμας οἰκτρόν. φεῦ φεῦ.  
 ὦ δεινοτάτας, οἷμοι μοι,  
 πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας ·  
 ἀπώλεσας δῆτι, ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,  
τὴν μηδὲν εἰς τὸ μηδὲν, ὥς σὺν σοὶ κάτω  
ναίω τὸ λοιπόν. καὶ γὰρ ἥνίκ' ἦσθ' ἄνω,  
ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ  
τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφον,  
τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμενούς. 1165 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει·  
θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.  
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμυχανῶν  
ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἷμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένη.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδέν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγγραφαι τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὄρων σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὄρεῖς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηκας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μητηρ καλεῖται · μητρὶ δ' οὐδέν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δρᾷς ; πότερά χερσίν, ἢ λύμῃ βίου ;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'. δεῖ γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὥς ὄρων σ' ἐποικτεῖρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νῦν ἴσθ' ἐποικτεῖρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖς ἴσοις ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνονν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐστὶν εὖνονν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πεῖθου λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,

Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σὺ · τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βασιτάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος ;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ ;

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἦ ἤ γὰρ ἀνὴρ ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κεῖνος ;

ΟΡΕΣΤΗΣ.

τήνδε πρᾶσβλέψασά μου

σφραγίδα πατρὸς, ἔκμαθ' εἰ σαφῇ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.

γε, σοῦ πεφηνότος,  
 μεταβάλοιτ' ἂν ὦδε σιγὰν λόγων;  
 ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον.

ΟΡΕΣΤΗΣ.

τότι' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν  
 \* \* \* \*

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν 265  
 τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
 αὐτὸ τίθημι ἐγώ. 1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὄκνω χαίρουσαν εἰργαθεῖν, τὰ δέ  
 δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ὠὖ χρόνῳ μακρῷ φιλιότατα  
 ὁδὸν ἐπαξιώσας ὦδέ μοι φανῆναι,  
 μή τί με, πολύπονον ὦδ' ἰδὼν 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης  
 τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα κἂν ἄλλοισι θυμοίμην ἰδὼν.

ΗΛΕΚΤΡΑ.

ξιναινεῖς;

ΟΡΕΣΤΗΣ.

ἑταῖρην οὐ;

1280

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν "Αρτεμιν  
τὰν αἰὲν ἀδμήταν,  
τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι  
περισσὸν ἄχθος ἔνδον γυναικῶν ὃν αἰεί.

1240

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν τοι, καὶ γυναιξὶν ὥς "Αρης  
ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὅτοτοτοτοῖ τοτοῖ·  
ἀνέφελον ἐπέβαλες, οὐ ποτε καταλύσιμον,  
οὐδέ ποτε λησόμενον, ἀμέτερον  
οἶον ἔφν, κακόν.

1245

1250

ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία  
φράζῃ, τότε ἔργων τῶνδε μεμνηῖσθαι χρεών.

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ  
ὁ πᾶς ἂν πρόποι παρῶν ἐννέπειν  
τάδε δίχα χρόνος.  
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γῶ. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρωῶσα ;

ΟΡΕΣΤΗΣ.

οὐ μὴ 'στι καιρὸς, μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν

1260



γε, σοῦ πεφηνότος,  
 μεταβάλοιτ' ἄν ὧδε σιγὰν λόγων ;  
 ἐπεὶ σε νῦν ἀφράστως ἀέλιπτος τ' ἐσεῖδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν

\* \* \*

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν  
 τὰς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
 αὐτὸ τίθημ' ἐγώ.

265

1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
 δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ὣς χρόνῳ μακρῷ φιλτάταν  
 ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,  
 μή τί με, πολύπονον ὧδ' ἰδὼν

1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω ;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης  
 τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα κἄν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

ξιναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν.  
 ἔσχον ὄργαν  
 ἄναυδον, οὐδὲ σὺν βοᾷ κλύουσα  
 τάλαινα. νῦν δ' ἔχω σε· προῦφάνης δὲ 1285  
 φιλιότατον ἔχων πρόσοψιν,  
 ἃς ἐγὼ οὐδ' ἂν ἐν κατοῖς λαθοίμαν.

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,  
 καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,  
 μήθ' ὥς πατρῶαν κτῆσιν Αἰγισθος δόμων 1290  
 ἀντλεῖ, τὰ δ' ἔκχεῖ, τὰ δὲ διασπείρει μάτην.  
 χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.  
 ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ  
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι  
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295  
 οὕτως δ', ὅπως μήτηρ σε μὴ πιγνώσεται  
 φαιδρῷ προσώπῳ, νῶν ἐπελθόντοιν δόμους·  
 ἀλλ' ὥς ἐπ' ἄτη τῇ μάτην λελεγμένη  
 στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε  
 χαίρειν παρέσται καὶ γελᾶν ἔλευθέρως. 1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὦδ' ὅπως καὶ σοὶ φίλον,  
 καὶ τοῦμόν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονάς,  
 πρὸς σοῦ λαβοῦσα, κοῦκ ἐμας, ἐκτησάμην.  
 κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ  
 αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305  
 ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἶσθα μὲν τὰνθ' ἐνδε, πῶς γὰρ οὐ ; κλύων  
 ὁδούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,  
 μήτηρ δ' ἐν οἴκοις · ἦν σὺ μὴ δείσῃς ποθ', ἄς  
 γέλῳτι φαιδρὸν τοῦμὸν ὕπεται κάρα. 1310  
 μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,  
 ἀπεί σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς  
 δακρυρῥοοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,  
 ἥτις μὲν σε τῇδ' ὁδῷ θανόντα τε  
 καὶ ζῶντ' ἐσεῖδον ; εἰργασαι δέ μ' ἄσκοπα · 1315  
 ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν  
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄρῳ.  
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,  
 ἀρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ  
 οὐκ ἂν δυοῖν ἡμαρτον · ἥ γὰρ ἂν καλῶς 1320  
 ἔσωσ' ἐμαντήν, ἥ καλῶς ἀπωλόμην.

## ΧΟΡΟΣ.

σιγᾶν ἐπήνεσ' · ὥς ἐπ' ἐξόδῳ κλύω  
 τῶν ἐνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,  
 ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις  
 δόμων ἀπώσαιοι, οὔτ' ἂν ἡσθεῖη λαβῶν. 1325

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῶροι καὶ φρενῶν τητῶμενοι,  
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
 ἥ νοῦς ἐνεστιν οὔτις ὑμῖν ἐγγενῆς,  
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
 τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε ; 1330

ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ  
 πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις  
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα ·  
 νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ.  
 καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335  
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς,  
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν  
 ἐν τοῖς τοιοῦτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεϋθεν εἰσιόντι μοι ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γὰρ σε μὴ γινῶναι τινα. 1340

ΟΡΕΣΤΗΣ.

ἤγγειλας, ὥς ἔοικεν, ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων, εἵποιμ' ἂν· ὥς δὲ νῦν ἔχει,  
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφεῖ ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης ;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῃ μ' ἔδωκας εἰς χέρας ποτέ ;

ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον

ὑπεξεπέμφθην, σὴ προμηθία, χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κείνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ  
μόνον προσεὔρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὁδ' ἐστὶ. μή μ' ἔλεγχε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων

Ἀγαμέμνονος, πῶς ἦλθες; ἢ σὺ κείνος εἶ,

1355

ὃς τόνδε καὶ ἐσωσας ἐκ πολλῶν πόνων;

ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων

ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

ξυνών μ' ἔληθες οὐδ' ἔφαινες; ἀλλὰ με

λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί.

1360

χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾷν δοκῶ·

χαῖρ'· ἴσθι δ' ὥς μάλιστα σ' ἀνθρώπων ἐγὼ

ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

ἄρχειν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,

1365

αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.

σφῶν δ' ἐννέπω γὰρ τοῖν παρεστώτοι, ὅτι

νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·

νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξεται,

φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370  
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,  
Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη  
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε. 1375

ΗΛΕΚΤΡΑ.

ἄναξ \* Ἀπολλον, ἴλεως αὐτοῖν κλύε,  
ἔμου τε πρὸς τούτοισιν, ἧ σε πολλὰ δῆ,  
ἅφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.  
νῦν δ' ὦ Λύκει' \* Ἀπολλον, ἐξ οἷων ἔχω,  
αἰτῷ, προπιτιῷ, λίσσομαι, γενοῦ πρόφρων 1380  
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,  
καὶ δεῖξον ἀνθρώποισι τὰπιτίμια  
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται  
τὸ δυσέριστον αἶμα φυσῶν \* Ἀρης. 1385  
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι  
μετάδρομοι κακῶν πανουργημάτων  
ἄφνυκτοι κύνες,  
ὥστ' οὐ μακρὰν ἔτ' ἀμμένει  
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390  
παράγεται γὰρ ἐνέρων  
δολιόπους ἄρωγός εἴσω στέγας,  
ἀρχαῖοπλουτα πατρὸς εἰς ἐδῶλια,

νεακόνητον αἶμα χειροῖν ἔχων

ὁ Μαΐας δὲ παῖς

1395

Ἐρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κοῦκ ἔτ' ἀμμένει.

ΗΛΕΚΤΡΑ.

ὦ φίλιταται γυναιῖκες, ἄνδρες αὐτίκα

τελοῦσι τοῦργον · ἀλλὰ σῖγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων κλέα.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούει', ὦ φίλαι;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστιανος, ὥστε φρεῖται.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οἷμοι τάλαιν' · Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἰδοὺ μάλ' αὖ θροεῖ τις.

## ΗΛΕΚΤΡΑ.

65

### ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον τέκνον,

1410

οἴκτειρε τὴν τεκοῦσάν.

### ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν

ᾠκτείρεθ' οὗτος, οὐδ' ὃ γεννήσας πατήρ.

### ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε

μοῖρα καθαμερία φθίνει φθίνει.

### ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι πέπληγμαι.

### ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν. 1415

### ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι μάλ' αὖθις.

### ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

### ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.

πολύρῥυτον γὰρ αἶμ' ὑπεξαιροῦσι τῶν

1420

κτανόντων οἱ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ

στάζει θνηλῆς Ἄρεος, οὐ δ' ἔχω λέγειν —

### ΗΛΕΚΤΡΑ.

ὦ Ορέστα, πῶς κυρεῖ \* ;

### ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425



ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ  
μητροῦν ὥς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

\* \* \* \*

\* \* \* \* \*

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΧΟΡΟΣ.

παύσασθε, λεύσσω γὰρ Αἰγισθὸν ἐκ προδῆλου.

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορρόδον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθὼς \* \* \* \*

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἐπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθαδ' ἄν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὧτος ἄν παῦρά γ' ὥς ἠπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς 1440  
ὀρούσῃ πρὸς δίκας ἀγῶνα.

ΛΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,  
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον  
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις ;  
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος 1445  
χρόνῳ θρασεῖαν· ὥς μάλιστα σοι μέλειν  
οἶμαι, μάλιστα δ' ἄν κατειδυῖαν φράσαι.

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἄν  
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλιότητος.

ΛΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἄν εἶεν οἱ ξένοι ; δίδασκέ με. 1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

ΛΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΛΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε ἀμφανῆ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455

70 ΣΟΦΟΚΛΕΟΥΣ ΗΪΣ

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τῶς  
τοῦργον, σκότον δεῖ, κού πρόχει.

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χῶρει δ' ἔνθα περ ἴλας  
πατέρα τὸν ἄμῶν, ὥς ἂν ἐν ταῖς, ὁρᾶν,

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην  
τὰ τ' ὄντα καὶ μέλλοντα Πελοπιδῶν

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνας.

ΑΙΓΙΣΘΟΣ.

ἄλλ' οὐ πατρῶαν τὴν τέχνην ἐκείνῃ χρόνῳ  
πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνειν, εὔ

ΟΡΕΣΤΗΣ.

ἄλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ἄλλ' ἔρφ'· ἔγωγε, ὅπως  
ἄλλ' ἔρφ'· ἔγωγε, ὅπως

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ, οὐκ ἔμῶν τόδ', ἀλλὰ σὸν,  
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.

ΑΙΓΙΣΘΟΣ.

ἄλλ' εὔ παραινεῖς, κάπι πείσομαι· σὺ δέ,  
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει,

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἶμοι, τί λεύσω;

τίνων ποτ' ἀνδρῶν  
πέπτωχ' ὁ τλήμων;

ζῶντας θανοῦσιν

οἷμοι, ξυνῆκα  
ὄδ' οὐκ Ὀρέστη

καὶ μάντις ὧν ἄ

## NOTES.

ὄλωλα δὴ δείλῃ  
κἄν σμικρὸν εἶ

μὴ πέρα λεγείν εἰα  
πρὸς θεῶν, ἀδελφε, μηδὲ μηχανύνειν λήμεναις.  
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμέναις  
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;  
ἀλλ' ὥς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ  
ταφεύσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,  
ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν  
μόνον γένοιτο τῶν πάλαι λυτήριον.

1485

1490

### ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ  
νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς περί.

70 ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τοῦτο εἰ καλὸν  
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἰ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χῶρει δ' ἐνθαπερ κατέκτανες 1495  
πατέρα τὸν ἁμὸν, ὥς ἂν ἐν ταῖς γὰρ θάνης.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶς ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τὰ τ' ὄντα καὶ μέλλοντα Πελοπίδων κακὰ;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῇνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἄλλ' οὐ πατρώαν τὴν τέχνην ἐκπαπασας. 1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἦ δ' ὁδὸς βραδύνεται.  
ἄλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑπαγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν  
θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505  
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,  
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ᾖ πολὺ.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρείως, ὥς πολλὰ παθὼν  
δι' ἐλευθερίας μύλῃς ἐξηλθες,  
ἡμῇ τελευτῶν.

1510

## NOTES.



## NOTES.

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**DIVISIONS OF THE DRAMA.** — 1. Prologue, 1–85. Orestes, his friend, and his guardian-servant concert the plot, which is thus made known to the spectators. They withdraw to go to Agamemnon's tomb. 2. First Epeisodion, 86–471. This consists of an anapæstic dirge by Electra, composed strophically, 86–120; of a Kommos in lieu of the usual choral Parodus, in which the Chorus sympathizes with Electra, and seeks to moderate her grief, 121–250; and of a dialogue in trimeters, 251–471. At v. 328 Chrysothemis, Electra's sister, comes out from the palace with mortuary offerings in her hand, which she has been ordered to carry to the slain king's tomb. She informs her sister of a nocturnal vision which had alarmed their mother. 3. First Stasimum, 472–515. The Chorus forebodes a guileful attack of divine justice on the queen and her mate, and deploras the hereditary woes of the Pelopidæ. 4. Second Epeisodion, 516–1057. The queen proceeds from the palace to ask of Apollo, whose statue stood by the portal, deliverance from all threatened evil, which her night vision might portend. She falls into a debate with Electra, in which she justifies Agamemnon's murder, as a requital for the sacrifice of Iphigenia. She prays to Apollo, and the prayer seems to be at once answered, for a pre-



tended messenger from a friend gives a thrilling account of Orestes's death. He is the old guardian-servant, and enters the palace with the queen to partake of her hospitalities, 516-822. After a few words of bitterness and despair from Electra comes a Kommos, in which the Chorus, though crying to heaven for vengeance, urges Electra to moderation, and seeks in vain to console her, 804-870. Her sister then appears, on her return from the tomb, with the news that offerings, and among them a lock of hair, had been placed on the mound, which could have come from no one but Orestes. Electra soon undeceives her, and avows her purpose, now that their brother is no more, to slay Ægisthus with her own hand. Her sister's attempt to dissuade her provokes her to use words of bitterness and scorn. Chrysothemis retires into the palace. 871-1057. 5. Second Stasimum, 1058-1097. The Chorus regrets the want of readiness on the part of Chrysothemis to espouse her father's cause, is confident that vengeance must come, and applauds Electra's nobleness of mind. 6. Third Epeisodion, 1098-1383. A messenger appears, pretending to be sent by a family relative with the ashes of Orestes. Electra takes the urn into her hands, and breathes out her soul over her brother's remains. When the messenger finds that all is safe, he discloses himself to be Orestes, and proves it by a signet. 1098-1231. The feelings of the two burst forth, first in a lyric passage, ἀπὸ σκηνῆς, 1232-1287; and Orestes seems, in his joy, to be forgetting his duty as an avenger of blood, when the guardian-servant (1326) comes forth and urges to instant action. Electra, after recognizing the old man, implores Apollo to aid the cause of righteousness. 1288-1383. 7. Third Stasimum, 1384-1397. Short, as if divine justice could not wait. The presentiment of v. 472 is on the eve of fulfilment; fraud and force will soon deal the blow. 8. Exodus, 1398-1510. The death-cries of Clytemnestra

are heard from within. This terrible scene first takes the form of a Kommos, during which Orestes comes forth dripping with gore. Ægisthus is seen at a distance. 1398-1441. Orestes returns into the palace. Electra, recovering her composure, "palters" with Ægisthus "in a double sense." He enters, sees the queen's corpse, and finds himself in the avenger's grasp, who forces him away to the spot where he killed Agamemnon that he may die there. The Chorus retires, satisfied that the family of Atreus has by this struggle freed itself from its woes. 1442-1510.

In three scenes three actors appear on the scene together. The chief actor sustained the part of Electra; the second, those of Clytemnestra and Orestes; and the third, those of the guardian-servant, Chrysothemis, and Ægisthus. In order to do this, the second actor must enter the house from behind, after seeming to go to the tomb of Agamemnon, and the third must go into the house as the guardian-servant at v. 803, and, passing round behind, appear as Chrysothemis returning from the tomb at v. 871. The third actor, again, must probably have entered the house with Orestes, after v. 1370, and returns in the character of Ægisthus at v. 1429.

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1-10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for *Ἄργος* here, as often in Homer and elsewhere, denotes the region. Indeed, this was its earlier signification, for the word meant a *plain* in the language of the Pelasgi. The region Argos is called the *ἄλσος*, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the *ἄλσος* of the local goddess Theba; as Elis is styled by Pindar (Isthm. 2. 40) the *ἄλσος* of Olympian Jupiter, and Africa the *τέμενος* (Pyth. 4. 98) of Ju

piter; and as Egypt is named by Æschylus (Suppl. 561) *Διον πάμβοτον ἄλσος*. The city Argos, which was about fifty stades distant from Mycenæ, is next denoted by its *agora*, called *Δύκειος*, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's *Morea*, Vol. II. p. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five-and-forty stades (Herodot. 1. 31) or forty (Strabo, p. 368) from this city, and fifteen (Pausan. 2. 17) or ten (Strabo, u. s.) from Mycenæ, and lying on the left hand to one who looked towards Argos. Pausanias says, *Μυκῆναι ἐν ἀριστερῇ πύρρῃ ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον*. Finally, the place to which they were come was Mycenæ, rich in gold (*Iliad* vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber called the treasury of Atreus, the reader is referred to Clarke's *Travels*, Amer. ed., Vol. IV. p. 177; Dodwell's *Greece*, Vol. II. p. 228; Leake's *Morea*, Vol. II. pp. 369–382; Curtius's *Peloponnesus*, Vol. II. pp. 404–415. Though it is not certain that Sophocles had inspected this scene, nor probable that it was represented before the eyes of the theatre as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writers of the *Argument*, and the *Scholiast*, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by *οἱ δ' ἰκάνομεν*, v. 8, which shows that the place *where they had arrived* was different from those previously pointed out, and was now mentioned for the first time. There is, however, no doubt that the two cities were often confounded by the tragic poets, as Strabo remarks, Lib. 8, p. 377. Æschylus never mentions Mycenæ. But

Sophocles follows Homer more closely. — *Τροίη*, the *ager Trojanus*, or Troad; as in Eurip. *Androm.* 968; ἡ μάχη ἡ ἐν Κορινθῷ, in the *Corinthian territory*, Demosth. contra *Leptinem*, p. 472 Reiske. — *ἄλσος* is in apposition with *Ἄργος*, and *τόδε* is the subject of *ἐστὶ* understood. — *αὕτη*. The temple, being nearer to the travellers, is pointed out by *ᾗδε*, the more remote *ἀγορὰ* by *αὕτη*. — *ἰκάνομεν* here takes the ordinary perfect sense of *ἦκα*, *I am come*, as in v. 1102, and *Antig.* 224. — *φάσκειν* is used for an imperative, as in *Philoctet.* 1411, *CEd. R.* 462; *K.* § 306, *R.* 11; *Cr.* § 625, but perhaps *ἔξεστι* of v. 2 was still in the poet's mind. It denotes here to *declare*, to *say with satisfaction*. — *δῶμα* is in the accusative according to *Herm.*

18. *σαφῆ* expresses the effect of *μυκί*, = *ὥστε σαφῆ εἶναι*. See *Antig.* 791, and comp. v. 27.

19. *εὐφρόνη ἀστρῶν*, *night of stars*, i. e. *starry night*. So Euripides says (*Orest.* 1685), *λαμπρῶν ἀστρῶν πόλον ἐξανύσας*, *making my way to the star-bright heavens*. Comp. *πύργου χιῶνος*, *Antig.* 114. *εὐφρόνη* is a word for *νύξ*, like *εὐμενίδες* for *ἐρινύες*, derived from *εὐφρων*, and used in order to avoid the ill omen which the utterance of these words of gloomy import on certain occasions would afford.

21. *Pylades* is a mute character: otherwise, in the closing part of the play there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but *Orestes* says all that is necessary; the plan having been completely arranged between them. — *ἐμέν*. As the text stands, this is for *ἐσμέν*, and such a form *Callimachus* uses in a fragment. But if *Sophocles* had made use of it, we should have known of the fact from the grammarians. Probably *ἐνταῦθ'* supplies the place of two lost syllables. *καθέσταμεν* has been conjectured, which *Wunder* adopts.

22. For the government of *ἀκνείν*, comp. v. 1336, 1368, and *K.* § 306, c.

24. The construction of γὰρ with σημαί φαιναις is the same as with δηλοῖς or φαίνεις alone. K. § 310, b; Cr. § 633.

26. ἐπώλεσεν. The aorist, as is frequent in comparisons, denotes that which is observed to happen generally and without reference to time, whenever the supposed case can occur. In the next clause, ὁρῶν is not an epithet of εἴς, but denotes the effect of ἰστυσεῖν. Comp. Herodot. 4. 129, ὁρῶν ἰστώντες τὰ ἄνα.

27. "Quemadmodum, post ὅτε, ἐπεὶ, εἰς, sæpe in apodosis ponitur δέ, ita etiam in comparationibus. Proprie in his formulis abrumpi oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. ἄρομην may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come*. — εἰς μάθω ὅπως ἄρομαι, or ὅπως ἀρούμαι. ἡρόμην, second aorist, coexists with ἡρόμην first aorist.

35. χρῆ is from χράω, *I give an oracle*, being contracted like ζῆ. So ἐξέχρη, OEd. Col. 87, like ζῆ, from ἐυχράω.

36. αὐτόν, *in person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guileful murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment; — a measure which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — χερὸς is to be taken with σφαγῆς, and shows more fully that the murder must be the work of *his own hand*. — κλέψαι, *clam facere*. So κλέπτονσι μύθους, Ajax 189, *utter with guile*; μάχας χερῶν δόλοισι κλέπτειν, Eurip. Bellerophon, frag., *wage or win by stealth*.

40. πᾶν τὸ δρώμενον, *all that is doing or going on*. The

passive participle here denotes exact present time, as in v. 1333.

42, 43. οὐ μὴ γνῶσι = οὐ γνώσονται. See the note on v. 1052. μὴ is not to be supplied in the next clause after οὐδέ. — ἡθισμένον. This participle is probably used to denote the gray hair of the aged servant. Comp. λευκανθὲς πῆμα, CEd. R. 742. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, since thy head is thus silvered over with age.* But Bothe, and after him Wunder, make ἡθισμένον mean *floribus ornatum*, i. e. crowned as the bearer of good news. The latter observes that two reasons are given why the old servant should not be recognized. 1. The change brought upon him by old age, and the length of time since he had been seen, would prevent his being known. 2. The joyful message and crown of flowers would preclude even suspicion.

45. ἀνδρὸς Φανoteύς, viro quopiam nomine Phanoteo. Herm. ἀνδρὸς is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with Ægisthus. Phanoteus was the friend of Ægisthus according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied in marriage to the house of Atreus (Iph. in Taur. 917–919), and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. τυγχάνει. For the omission of ὅν, comp. Antig. 487, and v. 313 *infra*, ἀγοῖσι τυγχάνει, where we can use a similar ellipsis in English.

47. προστιθεῖς, i. e. π. αὐτόν, sc. τὸν ὅρκον. This construction is adopted, instead of either ἀγγελλε ὅρκον or ἀγγελλε προστιθεῖς ὅρκον, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. ἀναγκαίης τύχης. This phrase in Ajax 485 is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence, a violent death.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin. According to the fable, however, they were first instituted when Apollo slew Python.

51, 52. ἐφίετο, sc. ὁ Φοῖβος. — καρατόμους χλιδαῖς, *with the ornament of locks of hair cut from the head*. The locks are called χλιδαί as decorations of the head or of the tomb. The Schol. gives both explanations. The first is to be preferred. Comp. Eurip. Phœniss. 223, κόμας ἐμὰς . . . . παρθένου χλιδάν.

54. τύπωμα = ἄγγος, properly a vessel made by beating or hammering. — ἡρμένοι = ἔχοντες ἡρμένον. For this idiom see Æsch. Prometh. 362, 711. — The expression χαλκίπλευρον τύπωμα was suggested by λίβητος χαλκίου πλευράματα, Æsch. Choëph. 675 (686).

55, 56. που, *opinoꝝ*. Take the particle with οἶσθα. So Monk. and Herm. But μοι is read instead of που by an excellent MS. — κλέπτοντες = ἀπατώντες. Comp. Antig. 681, 1218.

61. κακόν, *of bad omen*. So Brunck and Wunder. It was of ill omen to be reported dead. Comp. Eurip. Helena 1050: βούλει λέγεσθαι μὴ θανὼν λόγῳ θανεῖν; Menelaus replies, κακὸς μὲν ὄρνις; εἰ δὲ κερδανῶ λέγων | ἑτοιμός εἰμι, μὴ θανὼν λόγῳ θανεῖν. I have put a comma, with Schneide-  
win, after δοκῶ μὲν, and take ῥῆμα for a nominative.

63. μάτην = ψευδῶς. — The poet refers to cases like those of Ulysses and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not: since reputed death is expressly mentioned.

65, 66. "Perperam a Brunckio illatum &c [*thus*]. Ut &c

saepe significantius in principio orationis ponitur, et apud Latinos *qui*, sic etiam *ὧς* [*in which way*].” Herm. — ἀπὸ φήμης is taken with λάμψειν δεδορκότα, and not with the latter word only. δεδορκότα = ζῶντα. Comp. βλέπειν so used, Eurip. Alcest. 143. — ἀπὸ, as the result of.

72. Supply the verb δέξασθε, which is suggested by its opposite ἀποστείλατε. Comp. Antig. 29.

75. The sense is, *For it is the fit time (to do so), which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where καιρός, *opportunity*, is said to have understanding of all things.

77. ἰὼ μοί μοι being a standing formula, Dind., Wunder, and Schneidewin omit δίστηνος.

79. ὑπὸ in ὑποστυμνόςσης means in an *under* tone.

80. The Schol. notices that Orestes is led away by youthful curiosity, while the old man recalls him to what is useful and prudent.

81. The first person of the subjunctive often stands without a conjunction after βούλει and θέλεις. Comp. Mt. § 516. 3; K. § 259. 1. — πάντακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, *ἀνὰ* denoting *over again*; but by Herm. for καὶ ἐνακούσωμεν.

84, 85. λουτρά = χοάς, as in vv. 434, 1139. — κράτος τῶν δρωμένων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δήριος, Æsch. Agam. 916. — ἐφ' ἡμῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἰσόμοιρος ἀήρ, *æther parem cum terra ambitum habens*. Herm. γῆς is for γῇ by a rare construction, which ὁμοιος and ἴσος sometimes adopt. Comp. Thom. Mag. voce ὁμοιος. The expression is perhaps borrowed from Choëph. 317, σκότφ φάος ἰσόμοιον. It was ridiculed, according to the Schol., by the comic poet Pherecrates. For ἀήρ, with a short *a*, if the text is right, see the metrical note.



89. ἀντήρεις, *opposite, alternating with*, sc. θρήνοις. So Suidas. Some join δ. στήνων together, *directed against*, aimed at, *the breast*. This is favored by the fact that πλῆγῃ is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντήρεις speaks strongly for the sense given by Suidas. — ἥσθου implies a present αἰσθάνει. Hence the subjunctive ὑπολειφθῇ in the subordinate clause.

91. ὑπολειφθῇ. Schol., παρέλθῃ, Brunck, *recessit*. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, *whenever night is left behind*, i. e. when I pass beyond it into day?

92. τὰ παννυχίδων. For the periphrastic use of the article and genitive see Mt. § 285; Cr. § 477. — ἥδη, *even*, is to be taken with this clause, and not with ξυνίσσας according to Hermann. According to Wunder, the clause denotes time, and is joined with θρηνῶ. It is better to take it as a limiting clause, thus: *and as for my night-vigils even*.

96. ἐξέμισεν. Suidas, ἀντὶ τοῦ ἀπέκτεινεν, who cites from Archilochus, ξείνια δυσμενέσι λυγρὰ χαρίζομενος, *giving a bitter reception to an enemy*. So δέχομαι is used of hostile reception, as by Herodot. vii. 138. Erfurdt observes, that the word was chosen as alluding to the fatal entertainment at Agamemnon's return.

100. οἶκος τούτων. Comp. Eurip. Alcest. 426, for the objective genitive. — ἀλλης, and not ἀλλου, as pointing at her sisters.

105–109. In the first clause, λείσσω is to be supplied from the next ensuing, where its place is more emphatic. — μὴ οὐ προφανεῖν follows οὐ λήξω. *I will not cease . . . so as not to utter forth*. — ἐπὶ κωκυτῷ. ἐπὶ denotes object or design, according to Hermann, who translates ἡχὼ δ. κ., *clamorem ad lucum provocantem alios*; but how could Electra, who despaired (v. 100) of finding sympathy, have

thought of exciting the grief of others? Better, *for the sake of wailing*, i. e. that I may indulge my desire to wail.

111. Ἀρά, the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of Ἀραί in the plural, and sometimes confounded them with the Erinyes. Comp. Æsch. Furies, 395 (417). — In v. 112 Ἐρινύες is pronounced in three syllables by synizesis.

114. Several words have fallen out here, as the measure shows. It is not clear, therefore, whether τοὺς ὑποκλεπτομένους is to be taken actively or passively. If the latter, it is the same as τοὺς ἔχοντας (εὐνὰς αὐτῶν) ὑποκλεπτομένους (comp. v. 54), i. e. those who have adultery committed against them. As it was not the part of the Furies to punish adultery, Porson and others pronounce these words spurious. But comp. v. 492. If the Furies did not pursue the mere crime of adultery, they might yet show the more wrath against an adulterous murderer.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* — σῶκῶ = δύναμαι, ἰσχύω: a rare word, borrowed perhaps from Æsch. Furies 36, and derived through σῶκος, *strong* (Iliad xx. 72), from σῶς. — ἄγειν, to raise, weigh, or balance. Comp. Demosth. ii. Androt. p. 617 Reiske, χρυσίδες τέτταρες ἢ τρεῖς, ἄγουσα τρεῖς μῦθων, *three or four golden vessels, each weighing a mina*. The sense of *weighing* flows from that of *drawing* (i. e. *producing motion* in a loaded scale), as is shown by ὀρεῖν, which has them both. Comp. Herodot. 1. 51.

122 – 125. “Recte Triclinius constructionem explicat τάκεις οἰμωγὰν Ἀγαμέμνονα, quod idem est ac τάκεις οἰμώζουσα Ἀγαμέμνονα.” Herm. The sense then would be what the Schol. gives by the words διὰ τί τήκη τῇ ἀκορέστω οἰμωγῇ; *why do you thus pine away with never-satisfied lamentations* for Agamemnon? And τήκεις οἰμωγὰν would be a bold example of an accusative following a verb of kindred

sense, since the notion of *pining away* may include the grief which causes it, and the expressions of grief, or lamentation. Comp. the associated words *κλαίω*, *τέτληκα*, *κάπικω-κύω*, in v. 283. But the use of the *active* *τήκω* in the sense of pining away is unsupported. Wunder explains it as meaning here *to make to flow, to pour out*; and defends τ. *οἰμωγὰν* by the analogy of *τήκειν δάκρυα*. But all this is without foundation; no such expression as *τήκειν δάκρυα* can be produced. — *οἰμωγὰν* . . . *Ἀγαμέμνονα*. As verbs of weeping and lamenting sometimes take an accusative of the object towards which or whom the feeling is directed (comp. *οἰώξαι συμφορὰν*, v. 789, *ῥῖμωξ' ἀδελφόν*, Eurip. Electr. 248), and as verbals sometimes adopt their verbs' accusatives, (comp. Antig. 786, note,) the government of Ἄ. by *οἰμωγὰν* may be justified. Yet, if *τήκειν* involve the idea of grief, it is better to take the personal accusative, as well as the other, immediately with the verb. Comp. Trachin. 50, *πανάκρυον' ὁδύρματα | τὴν Ἡράκλειον ἔξοδον γοωμένην*, *weeping over the departure of Hercules with tearful complaints*.

126. *ὥς*, *utinam*.

129. *γενέθλα*, Doric for *γενέθλη*.

137. *τὸν ἐξ Ἀΐδα λίμνας πατέρα*, is for *τὸν ἐν Ἀΐδα λίμνα π.* by an attraction of the preposition to *ἀνστάσεις*, which contains the idea of bringing out of the lower world. So Herodotus (7. 37) says, *ὁ ἥλιος ἐκλείπων τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανὴς ἦν*, for *ἐν οὐρανῷ*; and Æschines says that Demosthenes *τὴν ἀπὸ στρατοπέδου τάξιν ἔλεπεν*.

140, 141. The sense is, *Thou art destroying thyself by passing on in thy weeping from moderation to excessive grief*. *στενάχουσα*, owing to the influence of the prepositions *ἀπό*, *ἐπί*, is taken in a pregnant sense. Comp. Alcest. 67.

147. *ἄραρεν*, from *ἡραρον*, second aorist, which has a short in the penult, while the penult of the perfect *ἄραρα* is long.

149. *Διὸς ἄγγελος*. The nightingale is so called as the messenger of spring, sent by Jove.

150. For σὲ δ', after the vocative, see Prometh. 3. νέμω = νομίζω. Comp. v. 598. She regards Niobe's state of ceaseless grief as divinely blessed.

151. ἀτε for ἡ. See Mt. § 483. — ἐν τάφῳ. Comp. Antig. 823.

152. αἰαί. "Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat." Herm.

155, 156. The sense is, *in regard to which* (sc. ἄχος), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth.* — περισσὰ follows περὶ in taking a genitive τῶν ἑνδον (δντων).

157–163. οἷα, *of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἑνδον. — ἀχέων is taken by the extant Scholiast, Suidas, and others, for a participle. δαβιος is put in pointed opposition to it, and may have been pronounced after a pause. The next words show why he is δαβιος, i. e. δν = δτι αὐτόν. The sense, freely given, is, *and Orestes, who passes in grief his secluded youth, — happy one because Mycenæ's famed land shall one day receive him, — the scion of a noble house, — brought back to this soil by Jove's propitious guidance.* κρυπτῇ refers to the remote and secluded place of safety where he was brought up, away from those who wished his death. Hermann, taking ἀχέων as a noun, makes the sense of the clause in which it occurs, *happy in his youth* (hidden, i. e.) *secluded from sorrows.* But, as Wunder observes, the reason for mentioning these relatives of Electra is to dissuade her from excessive grief, by showing that they have equal reason for it. — βῆμα here appears to be the verbal of the causative sense of βαίνω, which its first aorist has. — Ορέσταν takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404, and K. § 332. 15; Cr. § 525.

164. ἀκάματα = ἀκαμάτως.

165. οἰχῶ, Suidas and Schol. περιέρχεται. *Mesta oer rationis vim habet*, says Ellendt. May it not better, like οἰχόμαι, Ajax 1128, = ἀπάλλομαι. Comp. the parallel passage, vv. 303, 304.

166. τὸν ἀνήντων οἶτον κακῶν, *hanc perpetuam sortem malorum*. Herm.

169, 170. τί ἀγγελίας = τίς ἀγγελία. Comp. Antig. 1229; Mt. § 442. 3. — ἀπατάμενον has a passive sense, according to Herm., so that the sense is, *what message goes to him from me without being frustrated of its purpose*. But the active sense is better, for the words δὲ ποθεῖ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξιοῖ φανῆναι explains the cause why ἀπατάμενον is used. *What message comes for me without (deceiving or) disappointing me*.

174. Brunck with most MSS. reads δευτὸ μέγας ἐν οὐρανῷ. Heath proposed ἔτι μέγας οὐρανῷ. ἔτι has since been found in a Florence MS., and ἐν renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας ἔτ' ἐν οὐρανῷ.

179. εὐμαρής. Schol. recent., εὐμαρείας πάροχος, i. e. *kind, affording relief from pain or sorrow*. εὐμαρεία is used of relief from pain, Philoctet. 704.

180 – 184. The sense is, *For neither is he, who inhabits Crissa's cattle-feeding shore, — the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless*. ἀπερίτροπος, meaning properly *non redux*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning, e. g. ἀνεπίτροπος, or, according to the Schol., is taken in two senses. So Herm. and Ellendt. Others give it the sense *mindless* in both clauses. — βονύμον ἅκτ' ἐν is in apposition with τὰν Κρίσων, where the article is used because the place was well known. Comp. τῆς Κορίνθου, Ed. R. 936, spoken of for the first time, and τὰς

*Αἰθρας*, CEd. Col. 24. Here the fertile Crissean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. The poet includes in the plain of Crisa or Crissa the lower plain of Cīrha, which was probably in his days untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. *Æschin.* c. Ctes. § 107 Bekker.)

185. *ὁ πολὺς . . . βίος*, *vixit plurima pars*, i. e. *vix vitalis potissima*, Ellendt; *βίος* being, not *time of life*, but *force or vigor of life*.

186. *ἀνέλπιτος*, with *hopes unfulfilled*. — *ἀρκῶ*, Suid. *λοχῶς*, *ὑπομῖναι δόξαμαι*.

189. *ἀναίτης*, Suid. *ἄξιαν οὐκ ἔχουσα, ἀλλ' ἄγνωτος*. — *ἑτοικας*, a settler who is not a native, a stranger.

192. *κεναῖς τράπεζαις*, the opposite of *πλουσίᾳ τράπεζᾳ*, v. 362. — *ἀφίσταμαι*, *I place myself near, or by*. *ἐφίσταμαι*, the common reading, arose perhaps from the wrongly written *ἀφίσταμαι*, which is found in a Florence MS. Schneidewin inserts into his text *ἀφίσταμαι* with *κεναῖς τράπεζαις*, which it would require.

193–197. The sense seems to be, *Sad was the cry uttered at his return; sad was it when in thy father's bed-chamber the stroke of brazen hatchets was aimed against him*. By this, Hermann understands the laments of the people presaging Agamemnon's death, upon his return, and soon afterwards bewailing it. But the cry of the murdered prince is probably intended. Two events are not spoken of, but by a climax (*οὐκ ἐλάττω δέ*) the poet rises to the height of the horror, — to the murder of Agamemnon at the banquet. — *νόστοις* is the time, and the preposition *ἐν* need not be supplied. — *οἱ* is Hermann's emendation for *σοι*, and seems necessary for the sense. "Hiatum accepit poeta ab epicis," says Herm., who cites a parallel case from *Trachin.* 650, *ὁ δέ οἱ*. — Agamemnon, according to *Æschylus*, was slain at the bath, where his wife, who was

attending upon him, entangled him in a tunic sewed together at the top. Comp. *Æsch. Agam.* 1078, 1097, 1518 (ed. Blomf.). Euripides says the same, *Electr.* 155. "I weep for thee, my unhappy father," *λουτρά πανίσταθ' ἰδρα-νόμενον χροῖ | κοίτῃ ἐν οἰκτροτάτῃ θανάτου. κοίτας* Brunck translates by *thalamo*, the chamber where he was bathing before the feast, but Wunder regards it as denoting the sofa on which, after the custom of his own time, the poet represents Agamemnon as lying during the feast, where, according to Homer, *Odyssey xi.* 419, he met with his death. — *γενίων.* Comp. *Antig.* 249.

198–200. The sense is, *It was Fraud that planned, it was Lust that slew; horribly engendering a horrible Form.* The poet gives life to means, motive, and result. The horrible form horribly engendered in this union of fraud and lust was the murder of a husband by the plot of adulterers. — *φράσας* takes the sense of the middle. — *προφυτεύσαντες* is not anterior to the action of the verb, but epexegetical, = *καὶ οὕτως προεφύτευσαν.* — *εἴτ' οὖν,* etc. The mind, full of the more than mortal horror of the crime doubts whether some wrathful avenging deity were not the author. — *βροτῶν.* Supply *τις*, as v. 1323. — *δ ταῦτα πρᾶσσων,* the *doer of these deeds.* The participle lays aside reference to time.

201, 202. The sense would be complete without *πλείον*, or with *ἐχθρὰ* merely, instead of *ἐχθίστα*; but the union of the two constructions gives force to Electra's expression of her feeling. δὴ also adds emphasis to the superlative, as it often does elsewhere. Mt. § 603.

205, 206. *τούς*, referring to *δείπνα*, is attracted or assimilated in gender to *θανάτους*, which is in apposition. The feast was her father's death. — *διδύμην χειροῖν, the twin hands* of the guilty pair. For *θανάτους χειροῖν*, comp. v. 37.

209. *οἷς*, sc. the murderers implied in *χειροῖν*.

213. Take *φράζον* by itself: *φανεῖν* is for *φάνει*.

214. ἐξ ὧν. Schol., ἐξ ὧν ἀγαθόν, and so Brunck. ἐξ ὧν αἰτίαν would better express the idea. — τὰ παρόντα = τὰ νῦν, νῦν. Schneidewin (who also puts an interrogation mark after τοχίς) explains ὧν as equivalent to τοῖων οἷα, the phrase thus being the same as ὧν τῶν παρόντων. Comp. K. largest Gr. § 788. 5. The sense then is a good one. By such conduct as the present, you run into mischief of your own causing. — οἰκτίας = ἰδίας.

218. Sc. because by despondency and grief she irritated her mother and Ægisthus, as v. 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: τοῖς κραιώτεροις οὐ δὲ ἐπιδὸς δέ τίς ταῦτα προσκινάσει; and Brunck, after another, still more loosely, *atque cum potentioribus jurgio contendere haud conducibile est*. The construction must be τὰ δὲ (i. e. ταῦτα or κατὰ ταῦτα δὲ) οὐκ ἐπιδὸς (οὐ δὲ ἐπιδόω) τοῖς δυνατοῖς, ὥστε πλάθει αὐτοῖς (δὲ ἐπιδός). *These things are not to be made matters of contention with the powerful so as to approach them*, i. e. so as to come to their very face in the contention.

223. ἐν γὰρ δεινοῖς seems to be an instance of the causal proposition introduced by γὰρ, coalescing with the proposition, the cause of which is assigned. Fully expressed, it would be ἐν γὰρ δεινοῖς εἴμῃ. The sense of the passage is, *So dreadful are the evils of my state, that I will make no attempt to ward off the calamities arising from indulging my grief*. ταύτας ἄρας refers to v. 215 seq.

226. "Scholiastæ et Suidas τινι pro πρὸς τίνος accipiunt: quos sequitur Brunckius: recte. Hoc dicit, *a quo enim opportuna afferente utile quid audiam, i. e. quis ita opportuna sentit, et utile quid ad me consolandum proferat.*" Herm. For the construction of the dative τινι, comp. Mt. § 394. 3, and see v. 442.

232. ἀνάρητος ὄρηων. Comp. χρόνος ἀνάρητος ἡμερῶν Trachin. 247, and for the genitive, the phrase in v. 86.



237. ἀμελεῖν ἐπὶ τῷ is a rarer construction for ἀμελεῖν τινος. This verb is even found with an accusative.

240–244. The sense is, *Nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent.* πρόσκειμαι χρηστῷ = χρηστὸν πρόσκειται μοι, *is attached, or pertains, to me.* Comp. 1040. — ἰσχυσα = εἰν ἰσχυῶ — γονέων for γονέως. — ἐκτίμους denotes the effect of ἰσχυσα, = ὥστε ἐκτίμους εἶναι, ὥστε μὴ τιμᾶν. Comp. Eurip. Hec. 691. οὐδέποτε ἀδάκρυτον ἀστένακτον ἡμέρα μ' ἐπισχῆσει, i. e. *will stop me from, or keep me without, weeping, etc.*

244–250. For εἰ with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2. 1. — γὰρ τε, etc., i. e. held in no more honor than other dust, and regarded as of no account. — οἱ δέ, i. e. οἱ δὲ κτανόντες. — ἀντιφόνους = ἀπὸ τοῦ φόνου. — αἰδώς, apparently here *the dread* of doing wrong, and ἐνσίβεια, *piety*, reverence both towards parents and the gods. Comp. vv. 306, 968 (where reverence for a deceased brother is included), and 1097; and see v. 589, note.

251. τὸ σὸν σπενδουσα, *tuis rebus studens*. The same phrase occurs in Plat. Gorg. 455. C. For σπενδεῖν with an accus., see Mt. § 423. — For τοῦμόν αὐτῆς (v. 252), see Cr. § 503; Ajax 1015, τὰ σὰ κράτη θανόντος. The phrase means, *anxious to show my friendship*, and the previous clause, *anxious to keep you from embittering your enemies by too loud grief*.

255. The sense is, *if on account of my frequent lamentations I appear to you to be too much oppressed with sorrow, or afflicted.*

259. The relative refers not to τὰδε, the immediate antecedent, but to πατρῷα πύματα, the chief subject of thought. πατρῷα may denote *derived* or *inherited from a father*, as we speak of a man's paternal estate. Comp. Œd. Col. 1198, εἰς ἐκείνα . . . . ἐποσκόπει πατρῷα καὶ μητρῷα πύμαθ' ἱπᾶτες.

261. τὰ μητρὸς... ἐχθίστα = μήτηρ... ἐχθίστη. The construction with the verb is the same as in Trachin. 1174, ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, and probably rises from an ellipsis of ὄντα, the participle being sometimes joined with this verb, instead of the infinitive.

265. Wunder remarks that τητᾶσθαι = *carere*, and not *privari*. This explains why the present and not the aorist is used. So *infra*, v. 1326.

269. παρυσίους, like many adjectives, may be resolved into a preposition and its primitive noun, = παρὰ τῇ ἐστίᾳ. Comp. Mt. § 446. 8, and v. 419.

271. τελευταίαν, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets. — ἡμῶν, as Ellendt writes it, or ἡμῖν, with ε short, occurs twenty-six times in Soph., but neither Æsch. nor Eurip. has an inclined form of ἡμῖν or of ἡμᾶς.

275–277. τλήμων. Schol. τολμηρά, ἀναιδής. But see v. 439, note. — τοῖς ποιουμένοις. Comp. v. 40, note.

278. εἰροδοσα, *having reached*. “Cum ad diem illum rursus pervenit.” Ellendt. — τότε, *olim*. Brunck. But the word means nothing more than *then*, i. e. at that well-known time. By *that day* the poet intends that day of each month.

280. μηλοσφαγεῖν, though a neuter, adopts the construction of σφάττειν, its primitive. Or *λερὰ* may be an instance of the apposition which we have in Alcest. 7.

283. πατρὸς follows ἐπωνομασμένην. So ἐπώνυμός τις, καλεῖσθαι ἐπὶ τις, are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375. 3.

285. αἰτὴν stands for ἐμαντήν. K. § 302. 8; Cr. § 506.

287. λόγοισι γενναία, Schol. εὐγενὴς λόγοισι, καὶ οὐ πρᾶξεσιν. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. δύσθεον. Suid. ἀσεβής. So Æschylus uses the

word in several places. Here in Clytemnestra's mouth it denotes impiety shown by failure in filial duty towards herself. Brunck renders it *diis invisum*.

292. *ei kára theol.* Comp. vv. 110, 184.

300. I follow Dindorf and others in reading *raîra* for *raîra*, according to Blomfield's conjecture. The sense seems to be, *And her renowned husband at the same time, being near by*, (urges the same things with her, i. e.) *urges the same invectives which she had used*. For *οὐδ* adverbial, comp. Antig. 85. Below, v. 746, it is perhaps separated from the verb by tmesis. For *αὐτῇ* depending on *raîra*, see K. § 284. 4; Cr. § 400.

301, 302. The sense is, *This utter coward, this mere wail, that fights his battles with woman's help*. — *ἡ γυνὴ βλάθῃ* occurs in the same sense in Philoct. 622, cited by Brunck. The phrase is like many in Greek, and like our expression *I am all attention*. — *τὰς μάχας*, *the battles which he fights*. Comp. the same words, Thucyd. 4. 92.

305, 306. *μέλλον* = *βραδύνων*. — *διέφθερα*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρεν* (which, however, was also in use), while in Homer, in the Ionic and latest Attic writers, the intransitive sense was current. — *τὰς ὁδοὺς . . . καὶ τὰς ἀρούρας ἔλπιδας*. "What she had and what were about to arise." Schol. "Spem quam in se ipsa et in illo absente repositam habet." Herm. Ellendt explains the phrase as a formula including all possible hopes, although neither *ὁδοὺς* nor *ἀρούρας* may have any definite meaning. But if this had been the case, could the two kinds of hopes have been so separated from one another as they are here by two articles? The Schol. seems to have hit the meaning nearest. Hopes near at hand (for *ὁδοὺς* = *παρούσας*, comp. Antig. 1109) are such as she at any time cherished; hopes at a distance are such as might after a time be awakened in her breast.

308, 309. For the play upon *καὶ* comp. Alcest. 705.  
— Hermann and other editors have πολλή γ' for πολλή 'στ.

313. *θυραῖον οἰχεῖν*, to go abroad. So Trachin. 533, *θυραῖος ἦλθεν*. *θυραῖον* = ἔξω *θυρῶν*. Comp. v. 269. — For *τυγχάνει*, sc. ὦν, see v. 46.

317–320. *τοῦ κασιγνήτου*. For the genitive after verbs of saying, see K. § 273. F; Cr. § 356; and comp. Ajax 1236. — *ἦξοντος*, ἢ *μέλλοντος*. The participle in such cases usually is accompanied by *ὥς*, and may be expressed by an infinitive. Comp. Mt. § 569. — *τί* for *ὅτι*. Rare in Attic. — *φιλεῖ δακνῆν*, Schol. *εἴωθεν ἀναβάλλεσθαι*.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, *alioqui non tam diu vixissem*; sed hoc dicit Electra, *non enim diu viverem*, nempe si ille non veniret.” Herm.

324. *δάμων*. It is comparatively rare that the genitive stands without a preposition in answer to the question *whence*. Comp. Antig. 10.

325. *φύσιν*, by birth. This word is nearly superfluous, as in v. 1125. — For v. 328, comp. vv. 122–125.

331. The sense is, *not idly to indulge your rash anger*. Ellendt interprets *θυμῷ παραίῳ* more generally *perversitati tuæ*.

332. *οἶδα κάμαντῃν ὅτι ἀλγῶ*, for *οἶδα ὅτι καὶ αὐτὴ ἀλγῶ*, *I know that I myself also grieve*. For this form of sentences, comp. Antig. 318; Cr. § 614.

335. *ὑφειμένη*, sc. τὰ ἱστία, *lowering my sails*. The perf. pass. often has a middle sense. — The sense of the next line is, *and not to seem to be engaged in something, and yet to bring no harm* (upon the murderers, i. e.) not to show that I meditate vengeance which will be ineffectual.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. *πάντα* is probably an accusative.

342. The Schol. and Hermann take *μέλει* as a personal

verb here with *οὐ* for its subject = *φρονίζω*; a rare usage found, according to Hermann, *Æsch. Agam.* 878, Eurip. *Herc. Fur.* 772. — For *τῆς τιμοσύνης*, and the reason why *τῆς τιμοσύνης* is not used, see *Prometh.* 849, note (2d ed.).

343. *τὰς σουθεήματα*, your admonitions addressed to me. This is the objective use of the possessive pronoun. — For the government of *κείνης*, see *Cr.* § 381.

346. *φρονίσου* = *φ. εἰ*, the opposite of *φ. κακῶς*. Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. *τιμωρεῖσθαι τινα*, to avenge one's cause; *τινα*, to revenge upon, or punish, one. *τιμωρουμένην*, trying to punish.

351. *πρὸς κακοῖσι*, besides the calamities now existing. — *ἔχει*, this conduct has in it. *Comp. Antig.* 68.

356. *ἐκεί* is here used of the world below, as in *Alcest.* 744. This may be easily gathered from the context, but is owing to euphemism. — *χάρις* is here the pleasure arising from receiving an honor, gratification, and stands instead of *τιμή* repeated. *Comp. Antig.* 514.

357. *ἡμῖν*. This dative is not without its force. The sense is, *Thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *Let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause them trouble. A similar expression occurs in *Isocrates Areopagit.* § 82, Bekker: *οὕτως ἐπαιδεύθησαν οἱ πολῖται πρὸς ἀρετὴν ὥστε σφᾶς μὲν αὐτοὺς μὴ λυπεῖν*. See also Eurip. *Cyclops*, 338. Brunck changed *μὴ* into *νυν* (*αὐτοῖς*). But in that case it is not easy to see why *ἐμέ*, and not *με*, is used. In the received text, *ἐμέ* stands for *ἐμαντήν*, “*quia tantumdem est*,” says Herm., “*ac si dixisset τὸ ἐμέ μὲν μὴ λυπεῖν, λυπεῖν δὲ τοὺς*.” And this sense Musgrave had

previously expressed in his note. Comp. 461, where *σαί*, in an enumeration of several persons, stands for *σας*. The same is true in a contrast, Eurip. Phoeniss. 508: *τοῦτ' οὐ τὸ χρηστόν . . . οὐχὶ βούλομαι | ἄλλ' παρὲναι μᾶλλον ἢ σάξαι ἐμοί*. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

369-378. *μηδὲν πρὸς ὀργήν*, say *nothing angrily* (literally, that has a leaning to, or looks towards anger). Comp. vv. 464, 921. — *ἡθὺς . . . πως*, *pretty much accustomed*. For the gen. *μύθων*, comp. Cr. § 376. — *τῶνδε*, *the ills I now endure*. She means, that nothing can be worse.

380. According to Mt. § 608. 5, *μήποτε* is here used, and not *ὅποτε*, because the clause is subjective, i. e. what is said is dependent upon, and exists in the view of Clytemnestra and Ægisthus.

384. *ἐν καλῷ*, *in good time*. See Antig. 1097, *ἐν δυνῷ*, note.

385. In reply to Elmsley, who would read *γὰρ* for *δὲ* after Triclinius, Herm. says, "Optime convenit illud δὲ, *ergo*, animo indignanti decretumque contemnenti." — The sense is, *What! have they then even resolved to do these things to me?* *βεβούλευνται* has a middle sense.

388. i. e. *τίς ἐστὶν οὗτος ὁ λόγος*, or *αὕτη ἡ ἀρὰ ἢ ἐπηρώσω*. Comp. Antig. 427.

396-403. *εἰκαθεῖν*. See Antig. 1096, note (2d ed.). — *σὺ ταῦτα θέπεν'*, *do you act such a cringing part if you please*. For the accus. *ταῦτα*, comp. Antig. 550, 743. — *οὐκ ἐμοὺς τρόπους λέγεις*, *you do not speak of my character*, i. e. what you speak of is not my character; unless *λέγεις* can have the sense, you do not *speak*, i. e. *display in what you say*. — *τιμωρούμενοι*. For the gender, see Alcest. 383. — *μή . . . κενή*, *I hope I am not yet so far devoid of sense*. "Electra says *μή πω* in the feeling of human weakness, as if in the course of time she could not be sure

of not acting as her sister suggested." Schneidewin. Rather she speaks in scorn, which is her present state of mind.

404. *ιστάλην, I set out to go.* — *ἰδεῖν* follows the antecedent of *οἷον*, *ἐκείσε, thitherward.* — *τάρα* = *τοι ἄρα*.

405, 406. Brunck observes that the victims, whose blood was poured out as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from vv. 405, 431, that the offerings were in her own hand. She went alone to offer a libation to her father, and *ἔμπτυρα* must be understood, as Triclinius and several modern critics remark, of unbloody offerings. Comp. v. 440. Erfurdt remarks that the offering of Orestes, v. 894, was of the same kind. — *τυμβεύσαι χάς* = *ἐπιτυμβίους χάς δοῦναι*. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means, *to put in a tomb*; here, *to put on a tomb*. For its neuter force, *to be in a tomb*, see Antig. 888.

406. "Monkies conjicit *ὃν γ' ἔκτα'* αὐτῇ. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. *δοκεῖν ἐμοί.* *ὥς* and *ὅσον*, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. *ἀλλὰ* is used in opposition to something not expressed. *If never before, be with us yet at least now.* Comp. *λέγ' ἀλλὰ τοῦτο*, v. 415, *if you know but little, yet tell this*; *ἀλλὰ τῷ χρόνῳ*, v. 1013, *if never before, yet at length*.

419. *πῆξαι ἐφέστιον* = *πῆξαι ἐφ' ἐστία*. Comp. v. 269. This dream resembles that of Astyages in Herodot. 1. 108. — For this sceptre comp. Iliad ii. 101.

425. This seems to have been a custom, the object of

which was to obtain the aid of the Sun or of the Gods, in averting evil portended by dreams. Comp. v. 644. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says, *The novel visions which this night has brought, I will tell to the air*, εἴ τι δὴ τόδ' ἔστ' ἄκος.

428-430. *vv*, therefore. The connection seems to be, "I beseech you, therefore, do nothing rashly, for our mother, in her alarm caused by the vision, will use violence against you to prevent you from injuring her." — *εἰ γὰρ . . . πᾶνω*, *For if you will reject me (my advice), at another time you will come after me, in the midst of your trouble.*

433. *ιστάναι κτερίσματα*, to place (there) mortuary of-ferings.

435. By a fine zeugma *κρύψον*, in the clause with *κόνει*, supplies the place of a verb of appropriate signification with *προαΐσιν*, as *σκέδασον* or *δός*. — For the next line comp. Antig. 197. — *μη* = *αὐτά*, as in Prometh. 55, and v. 624 *infra*.

439-441. *ἀρχήν*, omnino. It is taken with *οὐκ ἂν . . . ἐπέστεφε*. — *τλημονεστάτη*. Passow gives this word, which obviously denotes a moral quality here and in v. 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime*. But the analogy of *δύστηνος*, when denoting crime, as in vv. 121, 806, rather favors the signification *misérable* or *wretched* (in a moral point of view). — *ἐπέστεφε χοὰς τῷδε* = *ἐπέστεφε τόνδε χοαῖς*. Mt. § 411, Obs. 3, remarks that "some verbs take as well the dative of the person and the accusative of the thing, as the accusative of the person and the dative of the thing." The reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by *ἐπιχεῖν*.

442. *αὐτῇ* is not to be taken with *σοι*, or with *προσφιλῶς*, which Monk prefers, but with *δέξασθαι*, a construction found



in Homer and Pindar. Comp. v. 226, and Mt. there cited. According to Herm. *δέχεσθαι τινος* or *παρά τινος* means *to receive from*, *δέχεσθαι τινι*, *to receive for the sake of*, or *out of favor to*. The *aorist* infinitive here has a *future* sense, and this takes place not only after verbs which in themselves imply futurity, but also after others.

445 – 447. *μασχαλίζειν* denotes to hang under the shoulders or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas, the extremities were joined together, and placed round the neck under the shoulders of the slain (thus forming a resemblance to the shoulder-band of beasts under the yoke, *μασχαλιστήρ*), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477<sup>7</sup>, who says that Jason, after killing Absyrtus, “cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed.” The learned Schol. on this place, and other writers, tell the same tale. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. Wilkinson, in his *Dalmatia*, Vol. II. p. 154, says that “a Morlacco believes that, if he murders any one, he will be haunted by his shade, unless he carries about him a piece of the murdered man’s dress. The part preferred for this purpose is taken from the sash; and having once put it on his breast, beneath his clothes, he never goes without it.” — *καὶ . . . κάρῃ κηλίδας ἱξίμαξεν*, and *wiped off the blood-spots* (from the instrument) with his head. *ἱξίμαξεν* is supposed to change its subject; but this is not necessary, since Agamemnon may be said

to have performed this deed, by means of his head used for that purpose. So one Schol. and Ellendt seem to understand the place. Wunder regards *κάρᾳ* as a local dative, *on his head*. This also was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the *Odys.* xix. 92, we have *ἔργον δὲ σὴ κεφαλῇ ἀναμάξεις*, a deed which thou shalt wipe off upon thy head, i. e. shalt bear the guilt of. In Herodot. i. 155, Cræsus says, *the things which took place before, I did*, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξω φέρω, and I bear them, having wiped them off upon my head. — ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean *for an expiation*: others, *at the bath*, near which Agamemnon was slain.

446. *ἄρα μή*. Comp. Antig. 632. Both an inferring and an interrogative power have been ascribed to this formula, as Schaefer has explained it in his "Meletem Crit.," p. 66, who there paraphrases the present passage, *hæc cum ita sint num putas*. But Herm., on Antig. loc. cit., justly denies that *ἄρα* has this power. "*ἄρα μή*," says he, "idem propemodum est quod *μή* solum, nisi quod *ἄρα μή* paullo fortius." And Buttmann (index to Plato's Four Dialogues, 4th ed., Berlin, 1822) says, under *ἄρα*, "*ἄρα μή* sicut *μή* solum, interrogat in re incredibili, ita tamen ut *ἄρα* addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." This agrees with the probable origin of the formula from an ellipsis of *δεινὸν* or a kindred word. Comp. Mt. § 608, Obs. 3. *ἄρα μή δοκεῖς* then means, *Is there danger that you think? you do not think, do you?* The sense is the same as if the words had been *δοκεῖς ταῦτα ἂν φέρεις λυτήρια εἶναι αὐτῇ τοῦ φόνου*, i. e. can free her from the guilt of the murder. For the genitive comp. vv. 636, 1489, where the same adjective is found. — Two lines below, *οὐδὲ* is used in emphatic contrast, because now she was doing not her own will, but her mother's bidding.

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissos esse; in recenti omnem cæsariem." Herm. — ἀκρας φάσας. Schol. τὰ ἀκρα τῶν τριχῶν.

451. Brunck after the Schol. gives λιπαρῇ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. v. 1378, λιπαρεῖ χερί. The reading of the MSS., ἀλιπαρῇ, was restored to the text by Hermann; according to whom it signifies, *unsuited to supplication*, i. e. *uncombed, squalid*. In this edition I give λιπαρῇ.

452. ζῶμα is here used for ζώνην, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, *a garment trussed up*. Æsch. and Menander (Pollux 7. 51) used the word to denote a garment, probably in Homer's acceptance of it.

454. This his εἰδῶλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. ἐξ ὑπερτέρας χερσός, *victorici manu*. Herm.

458. ἡ τανῶν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροισι, implied in the hands which brought the gifts.

459. μέλον. εἶναι must be understood, μέλον εἶναι being for μέλειν. Comp. Œd. Col. 653, ἀλλὰ τοῖσδ' ἔσται μέλον, for μελήσει. — κακείνῳ, i. e. that he too, as well as the infernal gods, was concerned in sending the visions.

461. For σοί, comp. v. 363, note.

464. πρὸς εὐσέβειαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *For justice has (in it) no reason for contending with two* (opposing the opinion of the Chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐρίειν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσὰ

*πράσσειν* is the subject of *οὐκ ἔχει νοῦν οὐδένα*. But the standard of judging as to what is reasonable is here the subject.

468. Chrysothemis here finely shows her more timid nature.

471. *πικρὰν . . . ἔτι*, *I think that this attempt upon which I am about to venture will be a calamitous one*. For the form of the sentence, see *Alcest.* 256.

472. Comp. the first lines of the ode in *Œd. R.* 1086, 1087.

475. *πρόμαντις*, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. *κλύουσας* is instead of *κλυούσῃ*, by a change of construction. According to Brunck, the poet had in his mind *ὑπεστί μοι θαρσεῖν*, in which case *κλύουσας* would be used for the dative, according to the common idiom of the tragic poets. Comp. Elmsley on *Medea* 727, *Prometh.* 217, and v. 962, *infra*. Brunck cites *πέπαλται δ' αὐτ' ἐμοὶ φίλον κέαρ τόνδε κλύουσας οἶκτον*, from *Æsch. Choëph.* 410. — *ἄδυ-πρόων*, "quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant." Herm. *εὐφραντῶν*, *cheering*, Triclinius.

484. *χαλκόπλακτος*, Dor. for *-πληκτος*, *hammered* or *beaten out of brass*; but Erf. and Herm. give it in an active sense, *aere percutiens*. — The Chorus says, that neither the dead man nor the instrument of death has forgotten the murder.

489–491. *πολύπους* and *πολύχειρ* strongly denote the fearful swiftness and grasp of the Fury, who is to be regarded as the executioner of Dike's sentence. Comp. v. 476. — *χαλκόπους*, Schol. *στερεὰ καὶ ἀκοπίαστος ἐν τῇ ἐπιέναι κατὰ τῶν φονέων*, *firm and unwearied in pursuing after the murderers*.

492–494. Wunder and others give to *ἀμυλλήματα* the sense of *contentio*, struggle after, desire for; and refer *οἷον* to Clytemnestra and her paramour. The sense then is, *desire for murderous wedlock attacked those whom it was*

not lawful that it should attack. Triclinius refers *οἶον* to Agamemnon, and takes *ἐπίβα* as meaning *hostile attack*. This and the sense *conjugales amplexus* given to *ἀμλ. γάμων* are perhaps to be preferred to the rendering now most in favor. The sense is, *For the unhallowed incestuous embraces of murderous marriage attacked (and slew) whom it was not lawful*. These words assign the reason for the vengeance of the Fury, — adultery ending in murder. — *μυαιφόνων* is proleptic on either rendering. — *ἄλεκτρα ἀμυλλήματα* is like *ἀγαμος γάμος*, a marriage that is no marriage, i. e. an unfortunate or unlawful one. — *οἶον οὐ θέμις*. Emphatic: it was most unlawful to slay one they had so deeply wronged.

495 – 498. *πρὸ τῶνδε, therefore*. — The subject of *ἔχει* is the ensuing clause. The sense is, *This, or the thought, possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes they would blame the vision*, as having foreboded ill instead of good. With like brevity Shakespeare says (Henry VIII.), “My mind gave me, ye blew the fire that burns you,” i. e. gave me this that. But to make this sense, *ἀψευγές* must be separated from *ἡμῶν* and joined to *δρῶσι*, which is harsh. The reading is perhaps at fault. — *ἀψευγές* governs a dative, like the passive of its primitive verb. — *πελᾶν*, i. e. *πελάσειν*. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. *κατασχέσει*, lit. *will come to land*, i. e. come to pass.

506. *αλαλή* is the only example in the classics of a form *αλαρός*, and one excellent MS. here has *αλαρός*, which some critics prefer. *αλαρός* is, however, found in Hesychius, who has *αλαρόν, χαλεπόν, αλόν*. See Herm on Ajax 657.

512. *πρόρριος*, from the root, root and all. With *ἐκρηφείς*, here, it denotes utter destruction: *thrown utterly out, or thrown out, so as utterly to perish*.

513-515. The Scholiast's explanation, ἀφ' οὗ ὁ Μύρtilος ἀπέθανεν, οὐ διέλειπεν αἰκία τοὺς πολυκτήμενας οἴκους, brings us to the true reading, οἴκους πολυπάμονας, favored by Bothe and Schneidewin, which I have introduced into this edition instead of οἴκον πολύπονον. The sense is, *When Myrtilus slept in death—never yet since then has woe and shame forsaken these wealthy abodes.* There is an allusion in αἰκία to the αἰκίας of vv. 487, 511, and perhaps in πολυπάμονας to παγχρύσων of v. 510, denoting that the ignominy perpetrated on the wealthy Myrtilus was paid by the ignominy of the wealthy Pelopidæ.

516. ἀναιμένη, *left at large*, i. e. being freed from the control of Ægisthus.

518. For μὴ after ἐπείχε, see K. § 318. 8; Cr. § 665. μὴ τοι γε, i. e. whatever else he could not prevent, he *certainly* kept you *at least* from disgracing those you ought to love by being out of doors.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 551), take ἀρχω in the sense *I begin*, with καθυβρίζουσα. Monk and Herm. put a comma between ἀρχω, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — θρασεΐα, sc. εἰμί, according to Herm., but the adjective may be taken as instead of an adverb, parallel to πέρα δίκης.

525. Brunck supplies from the foregoing κλύω πρὸς σέθεν, and considers οὐδὲν . . . αἶε a parenthesis. The true construction makes πατήρ the subject of ἔστι by attraction, as well as the proper subject of τέθηκεν. οὐδὲν is for καὶ οὐδὲν by asyndeton, owing to the earnestness of the discourse.

529. ᾗ, sc. Δίκη, since οὐκ ἐγὼ μόνῃ is parenthetical.

533. A simple construction here would be οὐκ ἴσον λύπης καμῶν (like λύπην λυπήσας) ὅτ' ἔσπειρέν ἐμοὶ ὅτ' ἔτυκον. But the poet, having used ἐμοὶ with ἴσον, afterwards completes

the sense by adding ὥσπερ ἡ τίκτουσ' ἐγώ. And he does not say ὅτ' ἔτικτον, because, as Schneidewin remarks, that would restrict her λύπη to the act of bearing a child; while the participle (denoting the *mother*, comp. v. 342) extends it to her subsequent maternal cares.

534. τοῦ, χάριν τίνος; "pro qua re? cujus gratia? τοῦ est idem quod ἀντὶ τοῦ, ut in Aristoph. Nub. 22, τοῦ δώδεκα μῦς πασίᾳ." Herm. A few authorities have τίνων for τίμος, which, if taken as a participle, gives a good sense, *repensens gratiam*. For the repetition of the interrogative, comp. Eurip. Androm. 388, τί καίνευς μ'; ἀντὶ τοῦ; As τίνων was more likely to arise from τίμος than the contrary, I have preferred to retain the latter in the text.

537. ἀντ' ἀδελφοῦ briefly denotes *instead of his brother's killing his own children*.

539. "Some criticize the poet," says the Schol., "for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus."

541. ἥς, i. e. πατρός οὐ καὶ μητρός ἥς. The poet might have used ἧν, but his mind dwelt on Helen; this being especially applicable to her.

543. δαίσασθαι is epexegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνὴν, i. e. ἐνὴν δ' ἐν αὐτῷ πόθος τῶν Μενέλεω παίδων; — For the accent of παίδων, see K. § 65. 2.

550. The sense is, *But if I seem to you to judge wrong, when you have formed a correct judgment yourself, then set about blaming others*, i. e. me. So the Schol. recent. But Wunder, Ellendt, and some other critics, with the Schol. vet., join σχοῦσα with δοκῶ. The sense then is, *If I seem to you to judge wrong when I have judged right, then lay the blame on others*, i. e. on Agamemnon. But there seems to be something absurd in this. φρονεῖν κακῶς must refer to her thinking herself justified in slaying her husband, and

in not regretting the deed. How then, if Electra thought her self-justification wrong, could she lay the blame either of the act or the opinion upon Agamemnon? Moreover, if I am not in an error, *οἱ πέλας* cannot denote simply those who are near of kin, but only those with whom a near intercourse subsists.

557. *ἐξηρχές με λόγοις*. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs which of themselves cannot govern an accusative take that case on account of the active sense which lies in them," i. e. through their connection with some other word. *ἐξηρχες λόγοις* together contain the active idea of *addressing first*. Comp. Eurip. *Androm.* 1201 (1199), cited by Mt., *δεσπότην γόοις κἀνάρξω*, i. e. *I will begin to lament my master*.

564. τὰ πολλὰ πνεύματα, "*multos illos ventos*, qui flabant, vel qui flare solent. Hoc postremum cum natura Euripi [i. e. the strait between Eubœa and the mainland in which Aulis lay], qui locus, si quis alius, ventosus est." Herm. Comp. Eurip. *Iph. in Taur.* 6.

566, 567. κλῖω, see *Prometh.* 683, note (2d ed.) — *παίζον* Musgrave explains of the sport of *running*, with which *ποδοῖν* agrees. He was *hunting*, when he killed the animal, according to the Schol. on Eurip. *Orest.* 647 (651), which Sophocles cannot have intended, the place being a sacred grove.

568, 569. κατὰ σφαγὰς, *in cæde*, Brunk. According to Mt. § 581, κατὰ here means *on account of*. Herm. writes *κατασφαγὰς* in one word, following *ἐκκομπάσας*, which, like *κομπάζω*, may take an accusative or a dative with ἐπί. — "ἔπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. βάλλειν ἔπος is like ῥίπτειν ἔπος. Comp. *Alcest.* 680.

581. Schaefer (*Meletemata*, p. 115) lays down the rule, that ὅρα μὴ with the subjunctive = *cave ne, vereor ne* (see an instance v. 1003 *infra*), and with the indicative = *vide*.



*non*, which Wunder more correctly alters into *vide an non*. This latter sense is needed here, and as most MSS. give *τιθῆς*, I have followed Wunder in admitting the indicative, but in the form *τιθείς*, into this edition, instead of *τιθῆς*, which Hermann defends. Comp. Antig. 1253, note.

589, 590. *εὐσεβείς*. Schol. min. *ἐννόμους, ἡγουν ἐξ ἐννόμου γάμου* · and so Brunck, *legitimos*. But the ordinary sense may be retained here, and there is a contrast with *παλαμναίῳ* of v. 587. *ἐξ εὐσεβῶν*, i. e. of Agamemnon. — *ἐκβαλοῦς' ἔχεις*, *hast cast off*, or treated with entire neglect. Comp. Œd. R. 611, *φίλον ἐκβαλεῖν*.

594. *γαμείσθαι* is said of the woman contracting marriage; *γαμείν* of the man.

596. *ἡ πᾶσαν ἱς γλῶσσαν. ἰέναι γλῶσσαν*, like *ἰέναι στόμα* in Œd. Col. 132, is figuratively used for *ἰέναι φωνήν*. *πᾶσαν* here denotes the constant repetition of the charge.

600. *τοῦ τε συννόμου*, and from *thy mate*. This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in Œd. Col. 340 of a *sister*.

603. *μάστωρ*, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others by contact. Œd. R. 353. Hence *a man stained with blood*, as in v. 275 *supra*. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. *ἀλάστωρ* and *παλαμναῖος* also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

609. *καταισχύνω*, being often applied to those who are inferior to, or reflect dishonor upon, their honorable parents, is here used sarcastically by Electra concerning her resemblance in bad qualities to her mother.

610, 611. *εἰ, whether*. — *ξύνεστι*. The subject of this verb is *μένος* according to the Schol., sc. *μένος ξ. αὐτῇ*, but

Electra according to Herm, sc. Ἡ. *ξύνοισι μένει*. Either is admissible. Comp. v. 600, and Antig. 371. Schneidewin, again, thinks, less correctly, that Clytemnestra is the object of *ὄρω*, but that the reference is purposely ambiguous on account of the awe which the queen inspired. — *τούδε* refers to the foregoing clause.

614. Here and in CEd. Col. 751, *τηλικούτος* is used as a feminine for *τηλικαύτη*. These are the most remarkable instances of poetic license in regard to the common gender of adjectives.

626. *θράσους τούδε οὐκ ἀλύξεις*. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "Your iniquity shall find you out," with the same figure.

628. *πρὸς ὀργὴν ἐκφέρει*, *you burst into a passion*. Comp. this verb in Alcest. 601.

630. The sense is, *Wilt thou not then let me even sacrifice in silence?* οὐδὲ pertains to *θύσαι*. — *ὑπὸ* denotes accompaniment, as in v. 711, *χαλκῆς ὑπαὶ σάλπιγγος ἤξαν*, *they started at the sound of a brazen trumpet*. — *εὐφημος βοή* signifies, properly, *a cry* or *voice of good omen*; but as almost any expression during sacred rites might be of bad omen, and silence was of good, *εὐφημος ἔστω*, *εὐφημέω*, *εὐστομ' ἔχε* (Philoct. 201), and the like, came to include *silence*, and, by a singular fate of words, this meaning predominated.

635. *ἀνακτι τῷδ'*. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. CEd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent. For *ἀνακτι*, see Antig. 988, note.

636. *ἀνάσχω εὐχάς*. The use of *ἀνέχειν* with *εὐχήν*, *to offer a vow or prayer*, seems to be derived from holding up the hands on such occasions; = *ἀνέχειν χεῖρας εὐχόμενον*. So *ἐμβάλλειν χεῖρὸς πίστιν*, Philoct. 813, *to pledge faith with the*

*hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense ἐμβάλλειν χεῖρα is found, Trachin. 1181. — In v. 637 ἤδη, *already* = with no further explanation on my part. — προστατήριε probably *protector, defender* from evil.

638. "Recte monet Musgravius, βάξιν κεκρυμμένην non de submissa voce, sed de *ambiguitate* et obscuritate dictorum intelligi debere." Herm. And so δισσῶν ἐνείρων is most probably to be understood.

642, 643. ματαίαν = ψευδῇ. Schol. recent. — ὦδε, i. e. when I use such obscure expressions. — τῇδε, *hac ratione*, Wunder. Comp. 1302, Trachin. 554. But τῇδε may well refer to Electra, and καὶ be taken with it, being out of its proper place. The sense will then be, *I will say it for her also*, i. e. will so say it, that she may hear and not understand. So the Schol. just named have it.

646. εἰ πέφηνεν ἐσθλά, *if they have appeared*, or are come betokening good. — δὸς τελεσφόρα, *give them to me fulfilled*, sc. grant the fulfilment of them.

651. ἀμφέπειν depends on δός, to be supplied from its opposite μὴ ἐφῆς of the previous sentence.

653. εὐημεροῦσαν is to be taken with ξυνοῦσαν φίλοισι, *living in prosperity with my friends*. — τέκνων is for τέκνοις, being attracted to its relative (comp. Alcest. 523). καὶ answers to τε after φίλοισι.

655. Schneidewin notices the repetition of λ here, as denoting the insinuating entreaties of Clytemnestra. He also remarks, that in the next line τὰ δ' ἄλλα refers especially to the wish that Orestes and Electra may be put out of the way.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene

of the same kind in *Œd. R.* 945 *et seq.*, where Jocasta openly contemns the oracles of the gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes, that the old man here avoids the extremes of pity and gladness, acting the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown at the same time.

663, 664. The sense is, *Am I right also in again guessing that this is his wife?* *κυπεῖν* here means *to hit the mark, reach the truth*. Comp. *Æsch. Suppl.* 584 (589), *καὶ τόδ' ἄν γένος λέγων ἐξ Ἐπάφου Κυψήσας*, *you would be right in pronouncing us sprung from Epaphus*. *τυγχάνω* is similarly used in *Philoct.* 223. — For *πρέπει*, *she appears*, see *Alcest.* 512. Or it may have the more emphatic sense of *conspicua*, or *decoro adspectu esse*.

668. *ἰδεξάμην τὸ ῥηθὲν, accipi omen*. I receive what was said as betokening a happy answer to my prayer. The aorist *ἰδεξάμην* narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

670. To what was said in the note on v. 45, I here add from Hermann (review of Müller's *Eumenides*, *Opusc.* 6. 2. 186), that the poet shows great judgment in making this message come from Phanoteus rather than from Strophius, the uncle of Orestes, and naturally the foe of Clytemnestra. She would not have put credit in the news if communicated by Strophius, but would have suspected some plot. Two separate messages are therefore contrived; one from Phanoteus, the bearer of which meets with ready audience; the other from Strophius, with the ashes, which naturally is brought more slowly, and is thus received with confidence.

676. For the participle *θανόντα* following *λέγω*, comp.

Μτ. § 569. 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὥς, occurs in such cases. — Another reading of considerable authority for πάλαι λέγω is τότε ἐνέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra*. The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. Comp. Eurip. Androm. 148, στολμόν τε χρωτὸς τόνδε ποικίλων πέπλων, and Eurip. Electr. 443, Ἡφαίστου χρυσίων ἀκμόνων μόχθους ἀσπιστὰς . . . τευχίων, i. e. *the armor, viz. the shield made upon Vulcan's golden anvil*. The sense is the same as if ἀγῶνα stood in apposition with it, *Græcia's pomp of games*. Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. — “ἀθλων χάριν dicit, quia non spectatum sed certatum venerat Orestes.” Herm. I. e. ἀγὼν here denotes the games as an institution and an assemblage; ἀθλα as a series of contests.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρίσιν from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. So Pind. (Nem. 3. 32) says of an athlete ὦν καλός, ἔρδων τ' εὐοκότα μορφή. There is allusion to λαμπρός of v. 685, and φέσις = εἶδος. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured τῇ φέσει, i. e. ἀφίσει (= βαλβίδι, *carceribus*), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equalling the close of the race with the start* is hyperbolical language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means,

going back to where he set out, which, he says, is a very plain description of the diaulus.

689, 690. κράτη = νίκας. Comp. v. 85. — βραβής. Comp. vv. 1107, 1442; K. § 57.

691. All the MSS. have δρόμων διαύλων πεντάεθλ' or πένταθλ' ε, which absurd reading is altered by Porson into δρόμων διαύλων ἄθλ' ἃπερ νομίζεται. Herm. considers πεντάεθλα as put by attraction for the genitive, but does not say how the genitives of this line are governed. πεντάεθλ' ε makes the measure harsh, and the form ἄεθλον for ἄθλον is un-Attic. The pentathlum, again, seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture, but the line is probably spurious. δρόμων διαύλων = δρόμων διαύλων τε.

697. δύναιτο has an indefinite subject, e. g. τις. Comp. v. 1323; K. § 238, R. 3.

698, 699. ἵππικῶν, sc. ἄθλων, which word, or ἱερά, is understood in τὰ Ὀλύμπια, τὰ Πύθια. — ὠκύπους, relating to swiftness of foot. Comp. the expression in v. 861, and ἱμιστόχειρ ἁγών, Ajax 935.

702. ἄρμάτων for ἵππων, by metonymy. See Alcest. 67. — By Λίβυες, the Greeks of Cyrene in Libya seem to be meant, who also colonized and possessed the neighboring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (Herodot. 4. 189). Comp. Casaub. on Athen. 3, cap. 22. But there is an anachronism, since Cyrene was founded long after the time of Orestes. By a still greater anachronism, the poet refers the Delphic games of his own day to the era of the Trojan war.

703. Thessalian horses were highly prized by the ancients. Hence the direction in Athenæus 7, p. 278. E, to seek out ἵππον Θεσσαλικὴν Λακεδαιμονίῃν τε γυναῖκα, as being the best of their kind. — Ætolia, too, was famed for horses. Strabo, viii. 388.

706. The Ænians were a Hellenic tribe, dwelling on Mount Ceta, and therefore called also Cætæi. — White horses were an aristocratic distinction at Athens, as white asses were among the Jews. Judges v. 10.

708. δέκατον ἐκπληρῶν ὄχον, "numerus decem curruum curru suo implens, i. e. ordine decimus." Herm.

709. ὅθι. "ὅθι, ubi, si bene memini apud Euripidem non legitur nisi in melicis, et in metro anapæstico." Elmsley on Eurip. Iph. in Taur. 34. This is the only case of the kind in the trimeters of the tragic poets.

710. αὐτοὺς κλήροις ἔπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of πάλειν is κλήρους, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. — ὕπαι σάλπιγγος. See v. 630, note.

713. ἐν. Herm. says, that the adverbial ἐν corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads ἐκ in this passage. But as ἐν τοῖς has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not ἐν alone have both acceptations? It has the same sense in Antig. 420.

715, 716. φορεῖθ', φείδοντο, are here written without a coronis, on the supposition that the augment is omitted. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. χυῖας Suidas defines by σῦριγγας. The latter, he adds, from the Schol. on this place, "is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called." The first signification obtains here: comp. vv. 721, 745. Perhaps σῦριγξ properly denoted *the hole*, χυῖα, *the end of the axle*, πλήμνη, χονικη, *the nave of the wheel*; but they are more or less confounded. — βάσεις, *orbitas*.

719. Brunck cites Virg. Georg. 3. 111. "Humescunt spumis flatuque sequentum." Add Iliad xxiii. 380.

720—722. *ἰσχάτην στήλην*, the last pillar, the meta around which the charioteers turned. The *spina*, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome, where several pillars in a line divided the course. In the same way *στήλην ἄκραν*, v. 744, is explained in a Scholium of a Barocci MS., which may be seen in Vauvillier's edition of Sophocles, by τὸν καμπήρα αὐτὸν τὸν τελευταῖον. — ἔχων ὑπό, driving towards: properly, keeping his horses in the direction of, guiding them towards. ἵππους is here to be supplied, as in several similar phrases. ὑπό, with verbs of motion, strictly denotes, *direction under*, and the noun which it governs is an elevated object. αὐτὴν here contrasts the pillar itself with its neighborhood, and may be translated with ὑπό, *directly under, directly towards*. — δέξιον, κ. τ. λ. Of the four horses abreast, the inner pair were under the yoke, but the two outer ones were only held by a rein, and hence called σείραι. The driver turned towards the left, so that the horse next the meta is called ὁ προσκείμενος, sc. τῇ στήλῃ. The horse on the right, being farther from the pillar and making the greatest arc in turning, had full rein given him. Comp. Antig. 138—140, note. This passage is suggested by Iliad xxiii. 336, where Nestor, after telling his son to draw up close to the meta, and to lean with the weight of his body towards the left, adds, ἀτὰρ τὸν δεξιὸν ἵππον | κένσαι ὁμοκλήσας, εἰξάι τέ οἱ ἡνία χερσίν.

724. ἄστομοι. Schol. σκληρόστομοι, and so Suidas. Comp. Plutarch. Vit. Artax. § ix., Κύρῳ γενναῖον ἵππον, ἄστομον δὲ καὶ ὑβριστὴν ἐλαύνοντι.

725, 726. βία φέρουσιν. Comp. Eurip. Hippolyt. 1224. "βία φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert." Herm. It has the same sense with βία φέρεται. Plato, Phædr. 254. A.



— ἐκ δ' ὑποστροφῆς is variously explained. Hermann renders it by *ex iterato, rursus, denovo*, and takes it with *τελοῦντες*. "Dum ex iterato sextus ac septimus jam cursus peragitur. Dicit hoc : metas iterum atque iterum ambiendo sextum et jam septimum cursum agunt," etc. The phrase thus understood is nearly idle. Wunder joins it to *συμβαλόνσι* in the sense of *reversing their course*, or turning round. "In contrariam partem aversi . . . adversas frontes impingunt." Schneidewin explains it by the German phrase "aus der Wendung (der Bahnlinie) gerathend," getting out of the direction or race-path. The context, even v. 727, leaves it uncertain whether the poet conceives of these horses coming into collision from the side, or in front. — *τελοῦντες* is masculine, because *ἵπποι* was in the poet's mind, which is of that gender, v. 722. — *ἔκτον ἰβδομόν τε. ἥδη* belongs to *ἰβδομον*, and *τελοῦντες* with that word supplies a future's place. The sense is, *While performing the sixth course, and already in the act of performing the seventh*. But Musgrave says concerning *ἰβδομόν τε*, "*septimumve ; puto enim ré, et, pro ἥ, aut, hic usurpari.*" To this Wunder accedes. On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731–733. The Attic poets omit no occasion of glorifying their countrymen. — *ἀνακωχέειν*, according to Suidas, "is properly used, when, in a storm at sea, men take in the sails, and toss upon the spot where they are, without trying to make head against the wind." So Herodot. 6. 116 uses it to denote *in alto tenere*, but 7. 168 to stop by the land. But here it answers to *ἀνασείράειν*, *to rein back or in*. — *παρῆς*, *letting pass*.

734. "Verba Sophoclis duas admittunt interpretationes, unam, quæ Monkio placuit ; *postremus quidem vehebatur, sed cohibebat equos, ut qui in fine spem repositam haberat*. In qua tamen insolentius dictum videtur *ὑστέρας ἔχειν τὰς πάλους*, *retinere equos ut posteriores sint*. Altera interpre

tatio, et ea mihi quidem verior videtur, hæc est, qua δὲ non ad ὑστέρας ἔχων πώλους, sed ad τῷ τέλει πίστιν φέρων referatur: *posterior quidem vehebatur Orestes, sed, quum minus validos equos haberat, in fine ponens fiduciam.* Ita, ut statuam, facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319)." Herm. But the interpretation of Monk is to be preferred, because the local sense of ὑστέρας forces itself upon the mind. — ἔαχατος, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reigning his horses in, and turning outwards; Orestes, by being behind.

736. "Interpretes δὲ δὲ de Oreste, νῦν de Atheniensi intelligunt. At sic nemo non ἐκείνων potius quam νῦν dici expectaret. Νῦν enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes." Herm. But the sense requires that δὲ be referred to the nearest subject, Orestes. He had kept his horses back, and now, seeing one competitor alone on the ground, urges his horses to their full speed. In other words, διώκει necessarily, as well as ἡλαυνε, points at an action of Orestes. An excellent MS. has ὅπως δ' for δὲ δ' ὥς.

738. διώκει, *pushes on*; ἵππους is to be supplied. ●

741. The courses were twelve in all. Pind. Pyth. 5. 45. — ὠρθοῦθ', *he passed straight onwards* through the courses. But Ellendt interprets this word, as in the passive, with the sense of *erigor*, thus burdening the poet with an unusual tautology. Comp. Philoct. 1299 for the sense which seems here to be required. — ὀρθὸς ἐξ ὀρθῶν, *standing upright in his upright* (yet not overturned) chariot. ἐξ is used because the action of driving to the spectator seems to proceed out of, or exert itself from, the chariot. Comp. Antig. 411 for ἐκ, and Antig. 1266 for the adjective used twice.

743. λύων, *while in the act of disentangling* the rein, which was held fast by some of the gear, so that he was

unable to curb the horse and keep the chariot far enough from the meta.

745. μέσας χυόας. Schol. recent. κατὰ μέσον ἔθρανσε (τὴν χυόην). A better explanation of μέσας than Ellendt's, who says, "dictum quod axis rotæ mediam partem tenet."

747. τμητοῖς ἱμάσι. See v. 863, and comp. Eurip. Hippolyt. 1245. — πίπτοντος πέδῳ. πίπτειν is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, δαμνίοις πέπτωκε. Æsch. Choëph. 47, πεσόντος αἵματος πέδῳ. Passow in his Lexicon remarks, that πίπτω with ἐν, or with the local dative without ἐν, has the sense, not of *to fall upon* (which belongs to πίπτειν εἰς), but *to fall and lie upon, to lie fallen on*. This explains the use of the present participle, as the events mentioned could not have occurred *while he was falling*. But πίπτειν ἐν is not always so used; e. g. in Antig. 782 it may have the sense of ἐμπίπτειν, *irruere*.

749. στρατός, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of στρώννυμι, *sterno, stratum*), is often used, especially by Æschylus, as a synonyme of λεώς. In the Iliad λεώς itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 949. — ἀνολολύζειν takes an accusative of the person, like βοᾶν (Alcest. 235) and other verbs of crying and groaning; as denoting pity or sorrow. We have also ἀνολολύζειν βοήν, Eurip. Troad. 1000, like βοᾶν βοήν; and ἀνολολύζειν Θήβας, *to fill Thebes with shouts and cries, personare Thebas*, Eurip. Bacchæ 24. — οἶα . . . οἶα may be translated as if they were εἴτι τοιαῦτα . . . τοιαῦτα. Comp. Alcest. 144.

752. τότε is to be supplied before φορούμενος. Comp. Eurip. Hecuba 28, κείμει δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ.

754. κατασχεθόντες is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. Most MSS. read *κήαντες*, but those which follow the recension of Triclinius read *κείαντες*, and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurdt and Herm. read *κείαντες*, as being more Attic.

758. *σποδοῦ* qualifies *σῶμα*, as an adjective would, or denotes the material, like *στέφανος ἀνθέων*, *hearts of stone*, etc. The sense is, *a body reduced to miserable ashes*. See v. 19, and comp. v. 58. *μέγιστον*, i. e. once very great.

760. *ἐκλάχοι* is a reading of superior authority to *ἐκλέχη*. The optative, as Herm. says, is said *ex mente illorum qui afferant cineres*.

762. *τοῖς δ' ἰδοῦσιν, οἱ περ εἶδομεν, spectatoribus, scilicet nobis qui vidimus*. Schaef. The last words are added, as an expegetical after-thought, to show that he was one of the witnesses.

764. The term *δεσπότης* is very rarely used, as in this instance, by free persons in Greece (v. 129, 1227) in speaking of their king. See Valckenaer on Eurip. Hippolyt. 87.

765. *πρόρριζον*. See v. 512.

766. After *τί ταῦτα* only a comma is to be put; two clauses (viz. *τί ταῦτα λέγω* and *πότερον εὐτυχῇ λέγω*) being condensed into one. Comp. Alcest. 675.

770. *δεῶν ἐστίν*, *has a very great influence*. Comp. Prometh. 39.

771. For the use of the masculine singular here, comp. Antig. 455, note. — *ἐν τέκῃ* for *ἐν ᾧ τ.*, as Monk remarks.

774, 775. *θανόντος . . . ἔστις*, of *his having died*, *who*, *αὐτοῦ* being omitted. This use of a participle and a noun, though admissible in Greek, is less frequent than in Latin.

780. *ἐξ ἡμέρας*, *after it was day*, as *ἅμα ἡμέρᾳ* means *at daybreak*.

781. The sense is, *Impending time always led me along* (the path of life) *as though I should die*; i. e. I lived in constant dread of being killed at some near future time. — *προστατών. ἐνιστάμενος, ἐπιγενόμενος*, Scholl. And so

most modern interpreters. Neue finds in the word an allusion to the office of a *προστάτης*, which is probably intended by the poet. *ὁ προστατῶν χρόνος*, then, is *time* (a God in v. 179), *under whose tutelage or control I am*. — Sophocles has wisely painted the mother's love and the murderer's dread of wrath as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not excessive. She feels (v. 768) that her very deliverance from the fear of vengeance is attended with a sting.

783. *νῦν δὲ* is repeated in v. 786. A double parenthesis intervenes, occasioned by *νῦν*, and by *τῇσδε*. — *ἀπηλλάγην* refers to the point of time when she heard the news. There is therefore no need of *ἀπῆλλαγμαί*, which many authorities give.

785, 786. *ἐκπίνουσα*. Comp. Antig. 532. — *τοῦμόν* agrees with *αἶμα ψυχῆς*, *life-blood*, as if they were united in one word. — *νῦν δέ*. The sense is, *But now we shall pass our days in quiet, I think (πov), as far as this one's threats are concerned*.

792, 793. Schaefer joins *τοῦ θανάτου* with *ἀκουε*, and places a comma after *Νέμεσι*, in which case *ὦν* of the next line is masculine. But no prayer addressed by Orestes to Nemesis is alluded to; while it is natural that Electra should call upon the goddess to hear her mother's proud taunts. *Νέμεσις θανάτου* is like *Ἐριννὸς πατρός*, CEd. Col. 1434, and *τὸν ἐμὸν Ἰκέσιον Δία*, Eurip. Hecuba 345. — *ὦν δέ*, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. *τάδε* = *ταύτην τὴν εὐτυχίαν*. — In the next line, *οὐχ ὅπως* is elliptical for *οὐ λέγω* or *οὐκ ἐρῶ ὅπως*, and answers to our *not that*. — Monk takes v. 795 as a question.

797. *ἦκουσ ἄν . . . εἰ ἔπαυσας*. Here *εἰ* with the indic. takes the opt. with *ἄν* in the apodosis; a past action being

the condition, and a possible present effect the consequence. See Mt. § 524. 2. 2. The sense is, *If you have made her to cease, — it can be said that you are come.* — ἐπαυσας is used with allusion to the same verb in the previous lines.

800. In the first edition I admitted into the text *καταξίως*, the reading of most MSS., which Hermann defends on the ground that *ἀν* can be supplied from the preceding verse. This is now changed into *κατάξι' ἀν*, in accordance with the opinion of a number of critics; — 1. Because three MSS. are now known to contain the reading *κατ' ἀξίαν*, which is an easy corruption of *κατάξι' ἀν*, and *καταξίως*, like other adverbs in *ωσ* (Elmsley on Bacchæ 192), may have stolen into the place of an adjective form *καταξία*. 2. If *καταξίως πράξεις* be not, in this connection, “a palpable solecism,” as Monk says, still it does not appear to be “satis Græce dictum.”

802. *ἔκτοθεν* for *ἔξω*, because her cries would come from without. So, v. 1323, *τῶν ἑνδοθεν*, because some one came out, and v. 1339, *τῶν τεύθεν*, *things thence*, for *things there, state of things in the house*, because the knowledge of them came to persons outside.

805. *δεινῶς* alludes bitterly to *δεινόν*, v. 770.

806, 807. *δύστηνος*. See v. 439, note. — ἀλλ', *nay, rather*.

816. *ἰδρά μοι καλῶς ἔχει* is, perhaps, said with allusion to vv. 790, 791. These words are spoken plainly in bitter irony.

818. *ξύνοικος* (sc. *αὐτοῖς*) *ἔσσομ'*. The text is suspicious here, as the elision of the verbal ending *αι*, by the tragic poets, is very doubtful. Dawes transposed, *ἔσομαι ξύνοικος*. Herm. reads *εἴσειμ'*.

819. “*παρέϊσ' ἐμαντήν conjungendum cum τῇδε πρὸς πύλῃ, ad hasce fores me ipsa permittens, i. e. mei copiam faciens ad quodvis malum mihi inferendum.*” Herm. Brunck's *prostrata* comes nearer to the sense of this phrase, which

seems to mean, *abandoning myself, negligently casting myself.*

826. κρείπουσιν. Suid. οὐκ ἄγουσιν εἰς φῶς. But Ellendt, after Herm. and Monk, takes this word in its neuter sense, *latent.*

830. μηδὲν μέγ' αὐτῆς is to be taken in the sense which a gloss cited by Brunck gives to it, μηδὲν ἀπενεὶς εἰς τοὺς θεοὺς εἴη. We must suppose in the actor loud bursts of grief. Hence the Chorus demands τί δακρύεις; *what need of this hopeless grief?* to which Electra answers by an interjection of mingled grief and passion. Comp. Theocr. Idyl. x. 20, μηδὲν μέγα μνθεῖν. Ajax 386, μηδὲν μέγ' εἴη.

833. ἐλπίδ' ὑποίσεις. By the words of vv. 828, 830, the Chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered vv. 823–826, which are given to her by Brunck.

836–848. The Chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiarus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle, for the sake of a golden necklace. His son Alcmaeon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. — οἶδα γάρ. I must suggest hope, *for I have in mind* the case of, etc. — κρυφθέντα χρυσόδετος ἔρκει γυναικῶν. After γυναικῶν in the MSS. ἀπάταις is read; but it injures the measure, and is obviously a gloss upon ἔρκει. — κρυφθέντα alludes to the earth's opening and swallowing Amphiarus alive. — ἔρκει, the *golden* necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray her husband. In the Choëph. 608, Æschylus mentions another woman, Scylla of Mega-

ra, who destroyed her father, χρυστομήτοισιν ὄρμοις πιθή-  
 σασα δάροισι Μίνω. Sophocles seems to have had the pas-  
 sage in his mind when he wrote these lines. — πάμψυχος  
 ἀνάσσει. One Schol. πασῶν ψυχῶν ἀνάσσει. And so Mt.  
 § 446. 8, Herm., and others. Brunck on Æsch. Pers. 677  
 (691) says: "Veterum opinio erat reges, qui virtute et  
 factis excelluissent, apud inferos magna in dignitate esse,  
 imperiumque in mortuorum simulacra, seu animas, exer-  
 cere." Comp. Odyss. xi. 485, cited by Brunck, and see  
 Blomf. on Persæ, ubi supra (697 of his ed.). In a frag.  
 Eurip. has χθονίων Ἄιδη μετέχεις ἀρχῆς, and in Alcest. 746 is  
 a somewhat similar thought. But it may be justly doubted  
 whether the word can have this meaning. The Schol. also  
 defines πάμψυχος by ἀθάνατος and by διασώσας πᾶσαν τὴν  
 ἑαυτοῦ ψυχὴν, i. e. *possessed of full vitality*, unlike the half-  
 alive shades of the deceased. This last sense Passow and  
 others, with reason, prefer. — ὁλοά γάρ. ὁλοή has here a  
 passive sense, *perdita*. The Chorus began to say, *For the*  
*worthless woman* —; but Electra in a question anticipates  
 what was intended to be said: *was slain?* (do you mean?)  
 — μελέτωρ. Suid. ὁ ἐπιμελούμενος, ὁ τιμωρὸς τοῦ πατρὸς.  
 — τὸν ἐν πένθει, sc. ὄντα = τὸν πενθοῦμενον, *the lamented*  
*Amphiaraus*. Comp. v. 290, where ἐν πένθει means *in*  
*mourning* for others.

849-859. δειλαία δειλαίων = δειλαιοτάτη. Similar super-  
 lative phrases are ἄρρητ' ἄρρήτων, CEd. R. 465, ἔσχατ' ἐσχάτων,  
 Philoct. 65. — κυρεῖς, sc. οὔσα. See Antig. 487. Or κυρεῖς  
 can be active. Then the construction is δειλαία οὔσα κυρεῖς  
 δειλαίων, *miserable already, you meet with (new) miseries*. — In v. 852, Hermann's emendation, αἰῶν, appears  
 in the text, without which both metre and sense are embar-  
 rassed. Musgrave had conjectured αἰκιῶν; but the adjectives  
 can hardly be used substantively here, unaccompanied by an article. — παμμήνη = πᾶσι μῆσι, *perpetual*.  
 Comp. Antig. 607, 608. — πανσῦργη πολλῶν στυγρῶν τε



ἀχών = σύροντι πάμπολλα δεινὰ καὶ στυγνὰ. Electra says, *I also am aware, too well aware, of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In vv. 855–859 the sense is, *Draw me no longer aside* (sc. from grief), *where* (i. e. in a case where, when) *I have no more the aid of my hoped-for noble brother.* ἐλπίδων, *object of hope, person hoped for.* So ἐλπίς is often used, as by St. Paul, Rom. viii. 24. Comp. μῦθος, Antig. 760. ἀρωγαί, derived from the Scholiast by Musgrave, and now confirmed by one excellent MS., is to be preferred to ἀρωγοί, with which the sense must be *hoped-for helper* (v. 19). In that case the adjectives would be joined to the genitive, by a poetic license, for which see Antig. 794, note.

861–870. The preceding words are to be supplied: ἔφν μόρος πᾶσι θνητοῖς οὕτως ὡς κείνῃ; — χαλαργός is from χηλή = ἐπλή poetically, and ἀργός = ταχύς. Comp. ὠκύπους ἀγών, v. 699. — ἀλκοῖς, *reins* (from ἔλκω, as ῥυτήρ from ῥύομαι), = ἱμᾶσι of v. 747, where τμητοῖς also occurs. — ἐγκῦρσαι is the subject of ἔφν, and μόρος its predicate. — ἄσκοπος, “*cujus finem conspiciere non possumus, immensa.* Sic ἄσκοπος χρόνος in Trachin. 246.” Herm. — ξένος, *as a stranger, in a strange land.*

871–874. τοι, *profecto.* Herm. Brunck altered this into σοι. — διώκομαι, *propero.* Brunck’s translation; and so Passow, who considers it as in the middle. But then διώκεμαι . . . σὺν τάχει μολεῖν is tautological. With the passive, we have the sense, *I am driven on by pleasure*, which gives both clauses their full meaning.

882. ἐκαῖνον ὡς παρόντα νῦν Matthiæ regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that*, or *because I know that, he is present.* Elmsley supplies εἰδυῖα, ὁρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέ-

γούσιν ἡμᾶς ὡς ὀλωλότας, which Mt. § 569 cites from *Æsch. Agam.* 683. — *ἡμῶν*, for *us both*, seems to allude to *thine own evils and mine*, v. 880.

885. ἐμοῦ τε κοῦκ ἄλλου. “Videntur Græci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admittendum. Simillimum est βία τε κοῦχ ἐκῶν in *Œd. Col.* 935, τρεῖς τε καὶ δέκα apud *Pind. Olymp.* 1. 127.” *Herm. Comp. Mt.* § 626.

888. ἀνηκέστω, *cureless*, thence *ruinous*: here used with πυρί, a *fire* or *fever* of joy, and with χαρά, *Ajax* 52. The word is here used to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὁρῶ ἐξ ἄκρας κολώνης is for ὁρῶ ἐπ’ ἄκρα κολώνη. *Comp. Alcest.* 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὁρῶ ἐκ is, *I have a sight, I receive an impression of sight, proceeding from*.

895. πηγᾶς = χοᾶς, as in *Œd. Col.* 479. — περιστεφῇ ἀνθίων, like πολυστεφῆς δάφνης, *Œd. R.* 83, ἐπιστεφῆς οἴνου, *Homer.* Kühner (largest *Gr.* § 525) refers this case to the genitive of material. But see *Mt.* § 345.

899–901. γαλήνη. *Schol. recent.* ἡσυχία, ἐρημία ἀνδρῶν. — ἐσχάτης = ἄκρας, v. 894, *the highest part of*. — πυρᾶς (for which see *Alcest.* 608, note) is a poetic genitive of place. *K.* § 273. 4; *Cr.* § 379. The multitude of words here used to denote the grave or burial-place is remarkable. — νεωρῇ τετμημένον. She would know that it was *freshly cut* by not having seen it before.

903. σύνθετος ὄμμα, *species animo obversari solita.* *Herm.*

905. οὐ διςφημῶ, *I utter no word of ill omen*, i. e. *I keep silence lest some word of ill omen should escape me.* See v. 630.

908. του. This genitive of a person seems to be used as the *source whence* the decoration came, rather than to depend on ἀγλαΐσμα understood. See Antig. 10.

911. πρὸς θεοὺς = πρὸς ναοὺς τῶν θεῶν. Comp. Antig. 199. — ἦ γε, *quippe cui.*

913. οὐδὲ μὲν δὴ, *nor indeed surely.* ἀλλὰ shows that it is an objection which she is answering.

914. ἐλάνθανεν for ἐλάνθανεν ἄν. For the omission of ἄν see Alcest. 901, note.

915. ἐπιτίμια is here taken for *marks of honor* conferred upon Agamemnon; = ἀγλαΐσματα, v. 908. Dindorf conjectures ἐπιτίμβια.

917. αὐτός. The MSS. have αὐτὸς here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτὸς in the sense of *idem*, for ὁ αὐτός. The latter says, that αὐτὸς is employed when a person is conceived of as he is, and as opposed to a change of his nature; but ὁ αὐτός when he is opposed to another subject. Thus οὐκ αὐτὸς δαίμων in the present instance should mean, not *a different δαίμων*, but *a δαίμων with a different nature* or character. But this is at variance with the fact, that, when a man's fortune changed, he was said to have another δαίμων, and *vice versâ*. Comp. Alcest. 913, μεταπίπτοντος δαίμονος; frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think ἔξειν τὸν αὐτὸν δαίμον' εἰσαεῖ." Matthiæ (in the Addend. to Eurip. Hippolyt., Vol. VII. p. 502) has refuted Buttmann's view at large, with his usual good sense, and has brought Hermann round to his and the old opinion, that αὐτὸς is never *idem*. Herm. says, on Antig. 920 (3d ed.), "αὐτός, *ipse*, adjectivum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. ὁ αὐτός autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur."

919, 920. ὑπάρξει κῆπος, *lit. will be the confirmation, will*

determine the existence of. — *ἀνοίας*. For the government, comp. K. § 274; Cr. § 372; and vv. 1027, 1143, 1179, 1183, 1209.

922. *ἔποι γῆς*. “*Proprie dici debebat ἔπου γῆς, et ἔποι γνώμης, sed per attractionem bis dixit ἔποι.*” Herm. If this be so, *φέρει*, by zeugma, supplies the place of *εἰ* with *ἔποι γῆς*. The sense is, *You neither know where you are nor what you mean.*

924. *τάκειν* . . . *σωτήρια*, *deliverance by his hand*, help from him. *τὰ σωτήρια* is here used as the noun *σωτηρία*, and takes the subject genitive. Ellendt explains the phrase unsatisfactorily, *salus, vita illius*, making *ἐκείνου* the object genitive.

931. *πρὸς τάφον*, *brought to the tomb*; — the act of bringing being implied in *κέρισμα*, the mortuary present.

939. *λύειν βάρος* here is not *to alleviate, lighten the weight* of suffering, in which sense *λύειν μελεδήματα*, *λυσιπνοιας*, etc. are used; but *to unbind*, by unbinding *to remove the weight*.

943. For *ἔλθναι* with a participle, comp. Cr. § 633. The construction with the infinitive is far more common.

949. *τις*, not *φίλων*, but *παρουσία φίλων*, which is the same as *παρὼν φίλος*. Comp. Alcest. 606.

950. *λελείμεθον*. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which Iliad xxiii. 485, Soph. Philoct. 1079, and the present line, — all of them easily altered, — afford the only instances in the Greek writers, except two in a line of Pompeianus, — a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2. 419) remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the classic writers. On the other hand, its disuse accords with a class

of facts relating to the disappearance of the dual from a number of languages.

951. βίῃ θάλλοντά τ', i. e. ἐν βίῃ ὄντα θάλλοντά τε, = ζῶντα καὶ θάλλοντα of Trachin. 235. Others read from conjecture θάλλουτ' ἔτ'.

956. The poet makes Electra design to slay only Ægisthus, and not her mother; being deterred by horror at the deed, though she wishes it done, and rejoices in it, when Orestes is divinely ordered to do it. In like manner Hamlet was to slay only his uncle.

958. Monk and Herm. take ποῖ with βλέψασα; the construction being, ποῖ, εἰς τίς ἐλπιδαν, βλέψασα, μενεῖς ῥάθυμος. But the Scholiast makes it = εἰς τίνα χρόνον, and so joins it with μενεῖς, which is to be preferred. But ποῖ rather = *up to what point, until what shall happen*.

962, 963. For the change in case from ἐστερημένην to γηράσκουσιν, comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient on account of the measure. — τᾶνδε, i. e. λέκτρων implied in ἄλεκτρα.

969. οἶσει εὐσέβειαν. Schol. recent. (οἶσει) δόξαν εὐσεβείας. See Alcest. 1093, note.

971. καλεῖ is in the future middle with a passive sense.

972. ὁρᾶν πρὸς τι signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143. — τὰ χρηστὰ = τοὺς χρηστούς. Comp. Antig. 659.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in vv. 1003, 1006. But here the noun is masculine, used instead of the feminine κασιγνήτα, according to Mt. § 436.

979. εὖ βεβηκόσιν, *in a good situation, living in prosperity*, being in a prosperous course of life. Comp. vv. 1057, 1094.

980. "Recte Musgravius (Eurip. Androm. 221), προσηγήτην φόρου interpretatur *administrarunt eadem*." Herm.

982. πανδήμῳ πάλαι, i. e. in public assemblies, where the citizens are collected together.

992. φρενῶν ἐτύγχανε. Supply οὔσα.

996. σπλίζει takes the construction of verbs of *clothing*.

1000. Comp. Philoct. 259, τέθλε, καὶ μείζον ἔρχεται.

1002. ἀλυπος ἀγης, *without suffering harm, without harm*. Comp. ἀλυπος γήρως, *without the grief of old age, without old age*, CEd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of α privative often differ but little in meaning from ἀνεν.

1005. λύει = λυσσελεῖ. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if ὠφελεῖ or some such verb had stood in this place. I see not why λύει may not be taken in the active sense of *freeing*, as Erfurdt understands it, κακῶν being easily supplied. The sense is apposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment) *in no degree frees us from our evils, nor benefit us*. Comp. vv. 939, 944, to which lines allusion is made.

1009, 1010. Brunck, in his version, joins τὸ πᾶν with γένος. But it is rather to be taken with δέισθαι, as an adverbial phrase. — κάξερημῶσαι, i. e. πρὶν ἡμᾶς ἐξερημῶσαι ἡμέτερον γένος.

1012. The sense is, *And I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. — σοι, *for thy sake*. — φυλάσσομαι here adopts the meaning of the active. Comp. v. 1504, where the construction with an adjective is similar.

1013, 1014. νῦν σὺν... εἰκαθεῖν, *have the sense to yield*.

In v. 1465, the infinitive after *νοῦν ἔσχω* is preceded by *ἵνα*. Comp. Ajax 1264, *εἴθ' ὑμῖν ἀμφοῖν νοῦς γίνοιτο συμφρονεῖν*. — ἀλλὰ τῷ χρόνῳ. Comp. the note on v. 411.

1015. Schneidewin, with some reason, gives vv. 1015, 1016 to Chrysothemis, whose advice to her sister, v. 428, is of similar import. The Chorus, if it uttered these lines, would side against Electra, which it nowhere does. — *πειθού*. "Brunckii MS. C. *πειθού*, quod ab illo, magis Atticum iudicatum, receperunt Erf. et Schaef. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc ætas proculd. *πειθού* est *obedi*, quod est, statim mutari sententiam et fieri quod jubeat, volentis: *πειθού* autem, *sine tibi persuaderi*." Herm. — For *λαβεῖν* limiting *ἄμεινον*, comp. Antig. 439.

1018. *ἐπηγγελλάμην* has not the sense of *asking* here which Thomas Magister, cited by Brunck, gives it, but rather of *bidding*, like our word *tell*.

1022. For *ἄν* omitted, comp. v. 914. Others read *πάντα γ' ἄν*, or *πάν γὰρ ἄν*.

1023. *φύσιν* here denotes *spirit*, *λῆμα*. She had the same spirit then, but her youthful mind was not equal to the task.

1026. *ἐγχειροῦντα*. Supply *κακὰ* from *κακῶς*. Comp. Pind. Nem. 4. 51, cited by the Schol. *μέζοντά τι καὶ παθεῖν ἔουκεν*.

1028. *καὶ* requires that a clause should be supplied, such as *ἀνέχομαι νῦν κλύουσα*. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me*; i. e. I shall be forced to hear your confessions, amid your calamities, that you acted rashly.

1033. *μητρὶ . . . σῇ*. "Hoc *σῇ* magna cum vi additum; *matri te dignæ*." Schaef.

1035. The sense is, *But then know at least to what a degree of disgrace thou art trying to bring me by thwarting my plans*. In the next line, the genitives adopt the construction of *ἀτιμίας* here. Correlatives of *οἱ* must be

supplied in thought. — “The equality of the parts of the line adds point to the sarcasm” (Schneidewin); ἀτιμίας and προμηθείας being weighed against one another.

1037. τῷ σὺ δικάω, *what you call just*. Comp. Antig. 573.

1040. φ . . . κακῷ. See v. 163.

1044. ἐπαινεῖσιν ἐμέ, i. e. experience will bring you round to my opinion.

1048. φρονεῖν, *to think of, pay attention to*. — φρονεῖν τι, *infra*, v. 1056 = *aliquid sapere*; and τοιαῦτα φρόνει seems to mean, *talìa licet sapias*, i. e. keep that wisdom if you will; I want it not. τοιαῦτα there refers to τι. But another turn can be given to the phrase.

1052. οὐ μὴ μεθέψομαι. Elmsley, on CEd. Col. 177, Medea 1120, and elsewhere, teaches that οὐ μὴ with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and μὴ are to be taken together, while οὐ affects the whole sentence, which is interrogative. Thus οὐ μὴ λαλήσεις ἀλλ’ ἀκολουθήσεις ἐμοί; means, *will you not not talk, but*, etc., i. e. *do not talk, but*. He thinks οὐ μὴ elliptical for οὐ δεῦνδον μὴ in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, CEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line οὐ, *ubi*, with some MSS. A fourth example, Antig. 1042 (where μὴ cannot belong to τρέσας), he does not notice. Herm., on Elmsley’s Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where οὐ μὴ with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as οὐ μενεῖς; *will you not stay?* is closely allied to μέινον, so οὐ μὴ μενεῖς; answers to μὴ μένῃς. Matthiæ, in his Grammar, § 517, modifies Elmsley’s views, but is quite confused, and



erroneous in several points. Thus he regards v. 42 of this play as affording an instance of οὐ μὴ with a future; but μὴ is there confined to the subjunctive, and the future ὑποπτεύουσιν has only οὐ.

The following points seem to be clear:—1. οὐ μὴ with the subjunctive is elliptical for οὐ δεῖν μὴ, or some similar phrase. Now, as words of fearing with μὴ are sometimes followed by a future indicative, so is it with οὐ μὴ thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. οὐ μὴ is sometimes not for οὐ δεῖν μὴ, but οὐ affects the sentence, which is interrogative, and μὴ the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with οὐ μὴ and the future out of the second person deny; the second person of the future with οὐ μὴ, if the interrogation is resolved, answers to an imperative.

The distinction between οὐ μὴ μεθέξομαι and οὐ μὴ μετασπῶμαι is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in v. 1029 is sufficiently indefinite, although we have οὐ μὴ πάθῃς, and definite in CEd. R. 1075, where we have δέδοιχ' ὅπως μὴ . . . ἀναρρήξει.

1054. The sense is, *There is great folly even in the attempt to obtain things useless.* By κενὰ Electra intends her sister's plan of inaction.

1058–1069. τοὺς ἄνωθεν = τοὺς ἐν ἀέρι. Comp. CEd. R. 965, τοὺς ἄνω κλάζοντας ὄρνις. ἄνωθεν is for ἄνω, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — ἐσορῶμενοι, *when we look with admiration upon.* — τροφᾶς κηδομένους ἀπ' ὧν, *providing for the support of those from whom.* The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, where Patralceas

says, that he wishes to choke his father, and get all the estate. Pisthetærus replies :

“ But we, the birds, possess an ancient law,  
Graven upon the pillars of the storks,  
That, when the father stork all the young storklets  
Has fed, and fitted them to fly abroad,  
The young in turn are bound to feed the father.”

——  $\delta\omega = \delta\omega \delta\omega$ . Comp. Mt. § 527. Obs. 2. —  $\epsilon\upsilon\omega\sigma\sigma\iota$  has the sense of the middle  $\epsilon\upsilon\omega\sigma\sigma\alpha\iota$ , *procure for themselves, obtain*. — The chain of thought in the first eight lines of this strophe seems to be this : Why do we not act like birds in respecting our parents ? But if, like Chrysothemis, we are wanting in filial piety, we shall not long be unpunished. —  $\alpha\pi\acute{o}\nu\eta\tau\omicron\iota$ . Supply  $\tau\epsilon\lambda\omicron\upsilon\mu\epsilon\upsilon\tau\omicron\iota \tau\acute{\alpha}\delta\epsilon$ . —  $\chi\theta\omicron\nu\acute{\iota}\alpha \beta\rho\omicron\tau\omicron\iota\varsigma \phi\acute{\alpha}\mu\alpha$ , *Rumor, who carriest news under the ground for mortals*. “ The ancients held that the knowledge of things in the upper world found its way to the dwellers in Hades. The supernatural cause of this was  $\Phi\acute{\eta}\mu\eta$ , ‘ $\Theta\sigma\sigma\alpha$ , ‘ $\Lambda\gamma\gamma\epsilon\lambda\iota\alpha$ .” Schneidewin. —  $\kappa\alpha\tau\alpha\beta\alpha\sigma\sigma\omicron\nu \theta\pi\alpha$ . Comp.  $\beta\omicron\acute{\alpha}\omega\iota\omega\eta\gamma$ , Philoct. 216, and the note on v. 750. —  $\acute{\alpha}\chi\omicron\rho\epsilon\upsilon\tau\alpha$ , *sad, mournful*. So Eurip. Troad. 121,  $\acute{\alpha}\tau\alpha\varsigma \acute{\alpha}\chi\omicron\rho\epsilon\upsilon\tau\omicron\upsilon\varsigma$ . The sense of the last clause is, *carrying* (i. e. announcing, v. 873) *mournful and disgraceful tidings*.

1070–1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers and former evils ; the second, of the variance of the two sisters, which had now become more declared. “ Prior pars enunciationis propter posteriorem addita est, hoc sensu, *quum jam laborent ex odio domestico* (i. e. Clytemnestræ et Ægisthi), *accedere etiam rixas sororum*.” Herm. But Wunder explains the first clause of the death of Orestes, in which case  $\sigma\phi\iota$  can only mean Agamemnon. — A syllable is want-

ing at the end of v. 1070; Herm., after Triclinius, adds δῆ; Wunder introduces νοσείται into his text. — διπλή φύλοπις is like ξύναιμον νεῖκος, Antig. 793, or like ἀμφίλογον νεῖκος, Id. 111. — σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm.* — τὸν αἰ, sc. χρόνον, if the text is right. Comp. εἰς τὸν ὕστερον, Trachin. 80, and perhaps τὸν αἰ, CEd. Col. 1584. — ἐλοῦσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλέπω see v. 66) *after destroying* (i. e. if thereby she can destroy) *the two wretches.* Ἐρινός, in Trachin. 895, denotes *mischievous, ruin*; here, *author of mischief*, like ἀτη in Antig. 533. — εὐπαρμς, *of a noble nature.* εὐγενής is often so used, e. g. in v. 257; Antig. 38. — τίς . . . βλάστοι; *Quis unquam adeo generosa existore (vel nasci) possit?* Musgr. i. e. naturam adeo generosam habere possit.

1082–1089. A syllable is wanting at the close of v. 1082. Herm. inserts γάρ. — ζῶν κακῶς, *by living basely*, by consenting to retain life on base conditions (v. 989), not *rebus in adversis*, as Brunck has it. — ὡς, *quomodo*, i. e. in conformity with this conduct of the good. — κοινὸν εἶλον, like κοινὸν ποιέσθαι, CEd. B. 240, *chose for thy companion.* Thus κοινὸν is predicative, and the sense is, *Thou chocest a life all sorrowful for thy companion.* This is Schneidewin's explanation. — καθοπλίσασα τὸ μὴ καλόν. Schol. καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα. Brunck, *profligato scelere, by fighting down wickedness with armed force.* The participle is the means by which φέρω may come to pass. — δύο φέρειν ἐν ἑνὶ λόγῳ, lit. *in order to obtain two things in one discourse*, i. e. in order to acquire two titles together, when she is spoken of; viz. καλεῖσθαι, etc.

1091–1097. Herm. gives τεῶν for τῶν in v. 1091, his own conjecture, and χειρὶ for χερὶ in v. 1090, from Eustathius. Dindorf, in both his edd., gives ὑπόχειρ in v. 1092

for ὑπὸ χεῖρα (χέρα, Erf. and Herm.), from a conjecture of Musgrave and Hermann. — ἀριστα φερομένην seems to be a phrase like τὰ πρῶτα, or ἀριστεία φέρεσθαι, to get the first prize; and ἀριστα τῶνδε (νομίμων), the first prize for the observance of the laws. Comp. Antig. 368, where νόμους means, obedience to the laws.

1098, 1099. ὁρᾷ τε . . . ὁρᾷς δέ. δέ is used instead of τε, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as if μὲν and not τε had preceded. See Herm. on Ajax 823. Orestes takes for granted (comp. v. 759) that his pretended errand is known, and so does not explain himself fully.

1101. ἐνθα for ἐπου, in indirect interrogation. See Alcest. 785. — ἔκκεν. To explain the use of the perfect, Wunder says, "Non dubium est, quin οἰκῶ non tantum habito, sed etiam sedem pono in aliquo loco, vel habitatum aliquo concedo significaverit. Hinc erit ἐκκεῖναι habitatum concessisse, vel sedem posuisse, i. e. habitare."

1102. ἀζήμιος has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1104. ποθεινὴν, longed for by Clytemnestra and Ægisthus, as the Chorus should understand, but, as he meant, longed for by Electra and himself. In the next line, the poet, with refined art, introduces Electra to him so as to excite his attention, and yet not in clear language; for ἀγχιστον can mean nearest in place, or nearest to the people of the house in relationship.

1110. τὴν σὴν κληδόνα, the report you mean. See v. 1037.

1111. For Strophius see v. 45. Orestes, as pretending to come from him, a relative, could be expected not to know exactly what the messenger from Phanoteus had told.

1113. φέροντες . . . κομίζομεν, we are bringing and have in charge.

1115. τοῦτ' ἐκεῖν' ἤδη σαφές. "τοῦτ' ἐκεῖνο is a common

phrase, in which ἐκεῖνο refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of τοῦτο without a connective particle." Mt. § 471. 11. I have placed a colon after σαφές. The earlier editions have a full stop; Hermann's, and some other modern ones, none, — without sufficient reason, as I think. Comp. Medea 98. — ἄχθος is understood by Elendt, Wunder, and others perhaps, of the *urn*. Brunck explains it as denoting Electra's *burden* of soul or *grief*. This is somewhat favored by the next line, where her sorrow is referred to, as though she had just alluded to it.

1117. τῶν κακῶν seems to depend on κλαίεις, and not on τι. For the genitive following this verb, comp. Mt. § 368. a. — The Schol. calls attention here to the business-like hardness of Orestes, who is afraid to betray himself by any emotion, and moreover is acting a part.

1122. ἀποδύρωμαι is in the first aorist.

1125. πρὸς αἵματος φύσιν: i. e. οὔσα πρὸς αἵματος κατὰ φύσιν. φύσιν is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. "Igitur Polus," says he, "lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Orestî amplexus, opplevit omnia non simulacris neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127–1129. λοιπὸν is taken with μνημεῖον, and ψυχῆς in apposition with φιλτάτου ἀνθρώπων ἐμοί. — ἀπ' ἐλπίδων, "secus ac speraveram. οὐχ ὥνπερ, particula οὐκ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ αἰσπερ ἐξέπεμπον." Herm.

1133. κλέψασα. The nominative participle sometimes appears in a subordinate clause after πρίν.

1134. "ὅπως ἔκεισο non esse ut jaceres sed ut jacuisses vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138—1141. If Pope's elegant lines (which Monk cites),—

"No friend's complaint, no kind domestic tear,  
Pleased thy pale ghost, or grace thy mournful bier:  
By foreign hands thy dying eyes were closed,  
By foreign hands thy decent limbs composed,"—

are compared with these similar ones, Sophocles will be found to be the better in simplicity and tenderness. Instead of *pale ghost* we have *τάλας*, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — *ἐν* is used to denote the instrument, because the body was in the hands of those who washed and buried it. — *ἄθλιον βάρος*. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after *ἐγώ*, and write *σύ*, because *σοὶ* "intolerabili languore fœdat hunc locum," and Wunder says that they only can retain *σοί*, "qui sensum nexumque totius loci non perspectum habuerunt." I incline nevertheless to adhere to the reading of the MSS.; and to interpret the phrase, *I am dead by your means*, you have slain me. *θνήσκω* seems to take a dative like that which follows a passive verb, answering to the familiar phrase, *θανεῖν ὑπό τινος*. Comp. Ajax 970, *θεοῖς τέθυκεν οὗτος, οὐ κείνοισιν, σὺ*. Id. 1128, *θεὸς γὰρ ἐκσώζει με, τῷδε, δ' οἶχομαι*, is perhaps also in point. Eurip. Androm. 334, *τέθυκα τῇ σῇ θυγατρὶ*, *suppose I had died by your daughter's hand*.

1171. The Schol. says, *πιθανῶς πρόκειται τὸ ὄνομα τῆς Ἥλέκτρας, ἵνα μάθῃ Ὀρέστis, οὐ γὰρ μόνη ἦν αὐτῇ ἀδελφὴ*.

1174. "Ut recte monet Monkius, *ποῖ λόγων* jungenda sunt; qui tamen addere debebat, ad eumdem genitivum participium *ἀμχανῶν* referendum esse." Herm.

1176. Hermann writes but one interrogation-mark in this line, taking *πρὸς τὶ* for *πρὸς δ' τι*. Comp. Cœd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1179. Ellendt, under *τάλας*, considers *ταλαίνης* as an epithet of *συμφορᾶς*, like *αἰλιον τάλαν*, Philoctet. 1087, but under *οἱ* denies that it can be so used, and understands it of Electra, *miserable on account of her hard lot*. The first explanation is the best. Comp. Ajax 980, *ἔμοι βαρείας ἄρα τῆς ἐμῆς τύχης*, where there is no ambiguity. — Wunder notices the happy art of the poet here, in representing Orestes so astonished and affected by his sister's wasted and webegone appearance as to be unable to answer her repeated questions.

1181. *ἀθέως*, *without the gods' help*, in a state of desertion by them. Comp. CEd. R. 254, *γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης*, and 661, *ἀθέως δλοίμην*.

1183. *τροφῆς*, *mode of life*. So CEd. Col. 328.

1185. Orestes says, *How ignorant was I, as it seems, of my misfortunes!* i. e. he calls his sister's woes his own, and means that he was little aware of the greatness of her suffering, in which he thus sympathized. *τοῦτο* in v. 1186 denotes his ignorance.

1187. *ἐμπρέπουσαν πολλοῖς ἀλγεσι*, *not shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, (thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing,) but *conspicuous for a multitude of sufferings*. *ἐν* in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, *γυναικομίμοις ἐμπρέπεις ἐσθήμασιν*, *thou art conspicuous for apparel imitating that of women*, literally, *conspicuous in*, i. e. *being dressed in*.

1191. *πόθεν τοῦτο* for *πόθεν ἐστὶ τοῦτο* ὃ, according to the idiom explained in the note on Alcest. 106.

1193. *ἀνάγκη τῇδε προτρέπει*, "*hac serviendi necessitate cogit*. *Ἀνάγκη προτρέπει* idem est quod *ἀναγκάζει*: et quum *ταῦτα* dicere deberet, pronomen ad nomen *ἀνάγκη* accommo davit." Herm.

1194. ἴξισοι seems here to be intransitive ; something as the verb *to equal* in English has both the senses of *to make equal* and *to be equal to*. Lobeck in the second edition of his *Ajax*, p. 196, adduces examples of ὁμοίω, προσομοίω, μεσόω, in like manner deflected from their ordinary transitive sense.

1195. λύμη βίου seems to mean, *ill treatment in regard to the mode of living*, privation of comforts.

1200. The inconsistency between this verse and v. 130 must be laid to the account of Electra's excited feelings.

— νῦν . . . ποτέ, *now at last*.

1201, 1202. With Erfurdt, Schneidewin, and some good manuscript authority, I now read τοῖς ἴσοις for τοῖσι σοῖς. The sense is, (*I pity*) *because I am here afflicted with equal woes*. — ξυγγενὴς . . . ποθὲν, *a relative from any source, i. e. in any way*. Plat. Politic. 257. D, κινδυνεύετον ἄμφω ποθὲν ἑμολ ξυγγένειαν ἔχειν τινά, *you seem to be in some way related to me*.

1203. τὸ τῶνδε εὖνουν πάρα = αἶδε πάρεσιν εὖνοι.

1205. What is the poet's object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra's holding his supposed ashes while he revealed himself? Or did he linger with the usual reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point where he could declare himself with greater ease, and more naturally?

1207. κοῦχ ἀμαρτήσῃ ποτέ, *and you will not be a loser by it at all*.

1214. ἄτιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes, or even to call him brother.

1217. πλὴν λόγῳ γ' ἡσκημένον, *except as artfully represented in words*, = πλὴν λόγῳ, simply.

1220. In the moment of recognition, as the hearts of the



two beat quicker, they ask and answer in half-verses  
So Schneidewin.

1222–1224. ἡ γάρ, *what then!* For γάρ in questions, comp. Antig. 732 seq. — τήνδε . . . πατρός, *this our father's seal-ring which I have*; for πατρός depends on σφραγίδα, and μου on πατρός σφραγίδα.

1224. ὁ φίλτατον φῶς. "Sic infra, v. 1354, ὁ φίλτατον φῶς, quod explicans poeta, statim, addit ὁ μόνος σωτήρ δάμων. — Sed imprimis compares Odys. xvii. 41." Schaefer. But if φῶς in the present verse answers to σωτήρ, meaning Orestes, how can he add, φίλτατον, συμπαρτυρῶ? It is taken here in the sense of σωτηρία, or χαρά, or better in that of ἡμέρα.

1225. ὁ φθέγμα. Supply φίλτατον. — μητέρ' ἄλλοθεν πύθῃ, *inquire no more of any one else, i. e. learn it from myself.* Comp. Œd. Col. 1266.

1226. ὡς ἔχῃς, *as mayest thou have*, as I wish thou mayest have.

1230. "συμφορὰ vox est media, quæ in utramque partem accipitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόβασιν significat." Brunck. Comp. ἐλπὶς, δνειδος, τύχη.

1233. γοναὶ σωμάτων. ἀντὶ τοῦ ἐνικοῦ, γονὴ σώματος, τοῦ Ἀγαμέμνονος. Schol.

1239. ἀδμήταν = παρθένον. It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus.* περισσὸν ἄχθος γυναικῶν = γυναῖκας περισσὸν ἄχθος οὖσας, *women who are a mere useless weight*; who are good for nothing as far as fighting is concerned. The expression is like βάρος περισσὸν γῆς, which is said of the worthlessness of mankind by Sophocles in a fragment, and ἄχθος ἀρούρης, said by Homer of good-for-nothing men.

Hermann's version of this phrase is, *Clytemnestrae nimiam semper severitatem*. But neither *ἔνδον ὄν*, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that "both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious on account of engaging now for the first time in such an enterprise."

1246 – 1250. The sense is, *Thou didst mention such an evil as ours is, not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten*. The unusual order of the words arises from strong emotion. — *ἐπιβαλες*. Schol. *ἐπιβαλὲς μοι*, you put me in mind of; more properly, you struck upon, noticed. Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense, *νοῦν* being understood; but, like several verbs in Sophocles, it is construed *ad sensum*. Comp. v. 1378. — *λησόμενον* has a passive sense. See Antig. 210.

1251. *ἔταν παρουσία φράζῃ*, whenever favorable opportunity shall advise it. Here *παρουσία* has the sense of *καιρός*, or rather denotes the circumstances of any present time, which would be favorable, if they allowed of free discourse. — For *ἔξοιδα καὶ ταῦτ'*, Hermann gives *ἔξοιδα καὶ ταῦτ'*; Meineke, *παῖ ταῦτ'*.

1253. *ὁ πᾶς . . . χρόνος*. Brunck renders this by *quodvis . . . tempus*, and so Hermann seems to understand it. But if the sense were, *Any time would be proper for the mentioning of these things*, should we not have *πᾶς καιρός*? The meaning seems to be, *The whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. *παρὼν* alludes elegantly to *παρουσία*. With less excusable exaggeration Isocrates says (*Ad Demonium*, near the beginning), *ἐπὶ*

ποι ὃ δὲ ἡμᾶς ὁ πᾶς χρόνος εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησάμεθα.

1257. τοιγαροῦν σώζου τόδε, *therefore keep this* (freedom). Hermann says that this phrase means, *keep until another time* this discourse about our evils. But if so, the answer of Orestes in v. 1259 is substantially a repetition of this verse, and then Electra's question, τί δρῶσα; *by doing what?* has no meaning.

1260–1262. The sense is, *Who then, now that thou art come, could thus substitute, properly at least, silence for words?* ἀξίαν may be conveniently rendered by an adverb. — ὧδε, *thus*, i. e. *as you bid me do*.

1266. The MSS. have ἐπῶρσεν here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word ἐπούρυσεν, *sent onwards with a fair wind*, would suit the sense, but the middle syllable of καταλύσιμον in the strophe is short. Dindorf gives ἐπόρυσεν, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. εἰργασθῆναι. See Antig. 1096.

1274. ὁδὸν is taken with φανῆναι, which contains the idea of coming. The sense here is, *O, since thou hast deigned thus to appear to me, after so long, on a most welcome journey, &c.*

1277. μεθίσθαι is epexegetical, = ὥστε μεθίσθαι αὐτήν (and not αὐτῆς. See Herm. on this passage).

1278. ἰδὼν, *if I saw* them, sc. ἀποστερίσκοντας, *trying to deprive* thee of it.

1280–1284. τί μὴν οὐ; So Herm. after Seidler, for τί μὴ οὐ; which can have no place here. — αὐδάν, the voice of Orestes. — The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry*. For ἔσχον ἀνυδον, comp. v. 242. νῦν δέ, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as αὐδάν, of the story that Orestes

was dead. But it is difficult to perceive the precise import of the passage; and it is no doubt corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. χρόνου καιρόν, *opportunity afforded by time*.

1296 – 1298. οὕτως (σκόπει) ὅπως, or οὕτως (ποίει) ὅπως. — νῶν, Orestes and Pylades. — μάτην = ψευδῶς. See v. 63.

1301 – 1303. ὅπως καὶ σοί. καὶ often stands after words of comparison, to show connection. Comp. v. 1146; Mt. § 620, under καί. 2. The fulness of the expression, ὧδε... τῇδε, and the emphatic place of the latter word, mark the strength of Electra's acquiescence in his wishes. — τοῦ μόν, *my part or conduct*. — τὰς ἡδονάς, *my pleasures*. — κοῦκ ἐμὰς = καὶ οὐκ ἐξ ἐμαντῆς.

1307. οἶσθα... τὰνθίνδε. ἐνθίνδε here denotes *time*: you know what comes next. Comp. Philoct. 895, τί δῆτα δρῶμ' ἐγὼ τὸνθίνδε γε; unless it is better to understand it of *place* (the state of affairs there, in the house), like ἐνρεῖθεν, v. 1339. — That Ægisthus was not in the house was implied in vv. 1240, 1241.

1309. μὴ δείσης ὥς. Instead of δέδοικα μή, often occurs δ. ὥς or ὅτι. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. v. 1427; Mt. § 520, Obs. 1.

1311. μῖσος ἐντέρηκέ μοι. "Elegans metaphora, quâ, odium, tanquam infusa cera, animo adhærere dicitur." Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears*. But as the simple genitive without ἵπδ is sometimes used after passive verbs (Mt. § 375, Obs. 1), χαρᾶς may be for ἵπδ χαρᾶς, and the participle be joined with ἐκλήξα. Schaefer alters χαρᾶς into χαρᾶ.

1322. For *ἐπήνεσα* used where we should expect a present, see *Alcest.* 1095, note. — *ἐπ' ἐξόδῳ*, at the gate-way, or door-way. *ἐξόδος* often denotes a place, either with the genitive of *πύλη*, *θύρα*, *θυρῶν*, as in v. 328, *Æsch.* *Sept. ad Theb.* 33, 58, or alone, as in *Antig.* 1184, *Eurip.* *Androm.* 1143.

1323. *τῶν ἔνδοθεν*, sc. *τινός*. In the ensuing words of *Electra*, says Hermann, "the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of *Orestes*. But *Electra* herself uses them in reference to *Orestes* alive," who could neither be turned away, coming as he did, nor be a pleasant inmate.

1326–1330. *τηγόμενοι*. See v. 265, note. — *παρ' οὐδέν*. See *Antig.* 35, note. — *ἐγγενής*, *inborn*, *innate*, Schol. *εγγεγενημένος*, rather than *ἄξιος τοῦ γένους*, his other interpretation. — In the 1329th line, the emphasis is on *παρὰ* and *ἐν*: *since you are not aware that you are not by, but in*.

1332. The sense is, *What you are doing* (making ready to do) *would have been in the house before your persons*.

1334. *προβίσθαι τινος εὐλάβειαν*, to put caution before any thing, to see to or provide for it. Comp. *θέσθαι ἐπιστροφὴν πρὸ τοῦ θανάτου*, to have a care for, take up the cause of, *CEd. R.* 134.

1337. It is very true to nature that *Orestes* should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that *Electra*, though of all persons most anxious to have it accomplished, should retard it still further by unnecessary questions.

1339. See v. 802, note.

1340. *ὑπάρχει*, *commodum contingit*, Brunck. *ὑπάρχειν* occasionally denotes *to be at hand*; *ready for use*; *useful*; but the common sense of *happening* suits the context.

1341. *ἡγγεῖλας . . . ὥς τεθνηκότα*. See v. 676.

1343. The sense is, *Learn that you are a dead man there*, i. e. in the house, in the opinion of those who are in the house. — Join εἰς ἀνήρ.

1344. τελουμένων, *when all is over*. Comp. Antig. 1179.

1345. There is a play upon the word καλῶς. τὰ μὴ καλῶς refers to the wicked joy of Clytemnestra at the death of Orestes, and to her security on that account. So Herm.

1347. οὐδὲ . . . φέρω, *No, I do not even bring it into my mind*, i. e. cannot form an idea, cannot conceive.

1354. See v. 1224.

1357. The hands are addressed, as having rescued Orestes, and were, as Wunder observes, perhaps held by the actor of Electra's part.

1359. ἔφαινες, sc. συνείναι σέ.

1364. τοὺς . . . ἐν μέσῳ λόγους. λόγους seems to denote *subjects of discourse*, things to be told of. ἐν μέσῳ, *in the interim*, i. e. since Orestes and the old man went away.

1365. κυκλοῦνται, the reading of excellent MSS., I have received into this edition, for κυκλοῦσι. The latter, if the true reading, is neuter in sense.

1366. "ταῦτα ex abundante positum, nam accusativus a verbo δείξουσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους . . . σαφεῖς. Sed ita Græci sæpius neutris utuntur." Schaefer.

1372 – 1375. ἔργον here is to be supplied both as a predicate of εἶη and with χωρεῖν. The sense is, *This business or duty cannot be one* (a duty) *of long discourses*, i. e. cannot need them; *but our duty is to go, &c.* οὐδὲν is here used adverbially. — ἔδη, *statues*. See Ruhnken on Timæus *in voce*, and Passow. Comp. also v. 635, and the note there.

1378. The neuter προσοτρὴν takes an accusative from its connection with λιπαρεῖ χερί; the sense being, *I supplicated thee standing before thee*. — ἀφ' ὧν ἔχοιμι, *with whatever offerings I had*, with such poor offerings as I had it in my

power to make. The prepositions ἀπὸ and ἐκ are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. — Brunck gives the spirit of ἐξ ὧν ἔχω by *cum verbis quæ sola habeo*.

1384–1397. *προνίμεται*, feeds or ravages onward, advances. — τὸ δυσέριστον αἶμα = τὸ αἶμα τῆς δυσέριστου ἔριδος. — *κύνες*. Not Orestes and Pylades, but the Furies; comp. vv. 488–491. For *κύνες*, see Prometh. 803. — *δρεῖπον*, the presentiment, which they expressed also in v. 472. — *αἰωρούμενον*, in suspense, unfulfilled. — *νεκρόνητον αἶμα* — the reading of nearly all the authorities — has forced ancient and modern interpreters to render αἶμα sword. But how the word can have that meaning, it is hard to see; unless it be taken harshly in the sense of cause of bloodshed, instrument of death. Herm., from a Schol., elicits νεκρόνητον, which is probably a mere mistake of a scribe, and is explained by the Schol. as if it were νεκρόνητον. This unused word Hermann derives from κοπή, *occisio*, a word only found in Hesychius; and translates the clause, *recens profuso sanguine manus conspersas habens*. As a parallel passage, he cites νεφόνους ἐν αἵμασι from Eurip. Electr. 1172. But aside from the fact that no such word exists as νεκρόνητος, it is a fatal objection to this emendation, that the τέρμα (v. 1397) was not yet reached, and the blood was not yet on the hands of Orestes. The second syllable of νεκρόνητον is short. The only other explanation of this passage that I have seen is in the addenda to Lachmann de Choricis Systematis Trag. Græc., who says, “Orestes cædem recens incitatam in manibus habere dicitur.” ἔχειν ἐν χερσὶ, and similar phrases, often denote to have on one's hands, to be engaged in; but the sense recens incitatam given to νεκρόνητον needs support. This I think the best view of the passage, although Schneidewin, in his edition published this year (1853), still adheres to

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. *παῖσον, εἰ σθένεις, διπλῆν*, can hardly be read without shuddering.

1399. *τελοῦσι* is probably future, with which tense *αὐτίκα* is chiefly used.

1401. *λέβητα . . . τάφον* denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. *λέβης* is the cinerary urn, as in Choëph. 675 (686).

1405. *πλέα*, feminine plural nominative for *πλέαι*, from *πλέω*, Attic for *πλέοι* (?). So after Elms. on Med. 259, Herm. Dind. — *βοᾷ τις*, and so *θροεῖ τις*, v. 1410. She is not in doubt whose are the cries, but dreads to name her mother. Schneidewin.

1410. *μάλ' αὖ*, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect *φκτείρετο* is used, because there is a definite reference to the time of the murder.

1414. *γενεὰ τάλαινα*, not Clytemnestra and Ægisthus, but the Pelopidæ in general, as the Chorus forebodes further calamities, affecting the state also. Comp. vv. 504–515. — *καθαμερία*. Schol. *κατὰ ταύτην τὴν ἡμέραν*, and so modern interpreters. *φθίνει* is rarely, if ever, transitive. Herm. changes it into *φθίνειν*, with the construction *μοῖρά ἐστι σε φθίνειν*.

1415. *διπλῆν*. Comp. Antig. 1307.

1416. *εἰ γὰρ Αἰγίσθω γ' ὁμοῦ*. For γ' the MSS. have θ', which would require, as Hermann remarks, that the sentence, if fully written out, should be *εἰ γὰρ πληγὴ σοι εἴη, Αἰγίσθω τε ὁμοῦ*. But the ellipsis is harsh, and the sense



unsuitable ; for Clytemnestra was already smitten. Schneidewin governs Αἰγίσθῳ by ὁμοῦ, and gives the sense, *Would you were smitten together with Ægisthus !* But the poet could only have said, *Would that Ægisthus had been smitten in company with thee !* i. e. would have used the nominative. Either supply πληγὴ εἶη, *Would that Ægisthus had a blow too !* or ὁμοὶ εἶη, *Would that Ægisthus had "woe is me" together with you !* which is the fiercest mockery of the cries of the adulteress.

1417 – 1420. τελοῦσι is intransitive, as in Choëph. 1008 (Blomf.), and in the example there given by Blomf. — ὑπεξαυροῦσι. Schol. ἐκχέουσι, rather κλοπῇ ἐκχέουσι. The phrase is like ελεῖν αἷμα, CEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

1422, 1423. These two lines were formerly given to Electra, but belong without doubt to the Chorus, as Erfurdt first remarked. For, 1. The Chorus ordinarily introduces a new-comer, at the close of a lyric passage, with καὶ μῆν. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but, in every instance except one, of syllables also. — οὐ δ' ἔχω λέγειν, *but I cannot say* how the matter will result. The Chorus seems to think of the final result ; whether Orestes would overcome Ægisthus or perish, and Electra's eagerness interrupts the full expression of thought. Hermann, after Erfurdt's conjecture, puts ψέγειν for λέγειν. βλέπειν also has been proposed as an emendation ; *I cannot bear to look on them.* I have put οὐ δ' for οὐδ , which the sense seems to demand.

1424. πῶς κυρεῖ. A syllable is wanting. Reisig conjectured κυρεῖτε, but the answer of Orestes requires κυρεῖ. Hermann, after Erfurdt, gives κυρεῖ δέ. Here δέ refers to something suppressed, such as, *I see that their hands are*

*dripping with blood, but* —. *κυρεῖ τὰδ'*, a recent conjecture of Kolster's, in the *Philologus*, Vol. V. No. 2, deserves notice.

1425. "Matricidam ne spectatores aversarentur, omnis culpa perpetratæ cædis in Apollinem statim conferenda erat." Schaef. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong. — *ἐκφοβοῦ* . . . ὥς. Comp. γ. 1309.

1429. *ἐκ προδήλου* = *προδήλως*, in plain sight. This adverbial expression came perhaps from *ἐκ προδήλου τόπου*, and thus affords another instance of *ἐκ* for *ἐν* after verbs of sight.

1430. οὐκ ἄψορρόν, sc. ἴτε or εἴσιτε. Comp. οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; CEd. R. 430.

1433. κατ' ἀντιθύρων. Schol. recent. πορεύητε κατὰ τῶν ὀπισθεν τῆς θύρας μερῶν. ἀντίθυρα τὰ ὀπισθεν τῆς θύρας. "Est ἀντίθυρον locus in ædibus interior oppositus foribus." Herm.

1434. Supply εὖ θῆσθε. The order ἰ, ὥς, εὖ θέμενοι τὰ πρῖν, νῦν πάλιν τάδε εὖ θῆσθε.

1435. "ἢ νοεῖς verba esse Electræ strophe docet. Hoc dicit *illuc nunc quo cogitas propera*." Herm.

1442. Ægisthus shows by his questions his ignorance of the particulars of the news concerning Orestes; and by her replies Electra leads him to believe that the dead body of Orestes has been brought. Yet in this she only indulges her desire to delude him, without meaning to carry out a plot based upon the dead body of Clytemnestra. For how could such a plot have been rationally formed, when it was

not known how much of the news Ægisthus had heard, and whether the story about the ashes of Orestes had not reached him. Orestes, however, from within, hears the conversation, which may be supposed to have been carried on in a loud tone; and is thus prepared to understand the delusion of Ægisthus with regard to the dead body, and to act accordingly upon his first coming in.

1445. Comp. Antig. 441. — κρίνω, *I ask*. Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows to the spectator most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was, *For I should be a stranger to a calamity of my friends that most intimately concerns me* (i. e. the death of Orestes). But Electra really meant, *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome (i. e. the return of Orestes). For συμφορά, see v. 1230. τῶν ἐμῶν can be both *my friends*, and τῶν ἐμῶν συμφορῶν.

1451. There is a double sense here, if κατήνυσαν can denote both *confecerunt (iter)*, they made for a kind hostess's (house), and *confecerunt (rem) contra*. But the genitive in the first sense is harsh, for κατήνυσαν προξένου cannot well be elliptically for κ. ὁδὸν εἰς δόμον προξένου. And whether the genitive ever occurred with the verb in the other sense may be doubted. Schneidewin seeks to remove the difficulty by making φίλης προξένου absolute, *the hostess being kind, they turned in*, and *the hostess being a relative, they despatched the matter*. Dindorf says, "κατήνυσαν cum genitivo conjunctum idem est quod ἔτρυχον." φίλης then can have both a serious and an ironical sense, and the verb can denote ordinary or hostile meeting.

1453. Wex, on Antig. 4, observes, that the natural order here would be οὐ λόγῳ μόνον (ἡγγελίαν) ἀλλὰ κατέδειξαν. These latter words being parenthetical, οὐ is repeated. Or we may say, that λόγῳ answers to ἔργῳ contained in the sense of ἐπέδειξαν. The plain sense conveyed to Ægisthus here is, "No! not reported him dead merely, but they have even shown him as such." But there may be a second sense in the words, viz. "No! not only reported him dead, but they have even shown him (sc. living) by something more than words."

1454, 1455. πάρεστι, sc. ὁ θανών. Ægisthus asks, *Is the dead present, so that I can clearly ascertain it?* or πάρεστι may be impersonal. Electra replies, *He is present, and a very undesirable sight*; by which he understood, undesirable for her, while she meant that the reputed dead person was at hand, a sight most unwelcome to Ægisthus.

1457. τὰδε. The death of Orestes, as Ægisthus understands it; but of Clytemnestra, as Electra means.

1458. ἀναδεικνύναι πύλας ὁρᾶν, "*apertas ostendere fores ad spectandum*." Apte Erfurdus adscripsit Aristoph. Nub. 304, ἵνα μυστοδόκος δόμος ἐν τελευταῖς ἀγλαῖς ἀναδείκνυται." Herm. — Others deny that ἀναδεικνύναι πύλας can be used in this sense, and read πύλαις. The sense then would be, *To show (the remains) at the portals, for all Mycenæ and Argos to see.*

1463. πρὸς βίαν φύειν φρένας, *to get wisdom perforce*. Comp. Œd. Col. 804, and γενᾶν σῶμα, Ajax 1077.

1464, 1465. Hermann thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Ægisthus into the snare, while he understood her as professing submission. — συμφέρειν, *to agree with, seek to please*. — τοῖς κρείσσοσιν, i. e., as she means it, Orestes and Pylades.

1466. I read εἶ here with Brunck, after Tyrwhitt's conjecture. For φθῶνος and νέμεσις, see Alcest. 1135, note, and

Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so*; i. e. if the Gods see elation of mind in my words, I recall them. Hermann retains *οὐ*, the MS. reading, and translates the first clause thus: *Video corpus non sine deorum invidia prostratum*; making *φάσμα* mean *the body presented to view*.

1470. *βάσταζε*, *lift*, sc. the veil.

1477. *πέπτωχ'*, i. e. *πέπτωκα*, as the context, and the rareness of the elision of *ε* in the third persons singular of verbs (Alcest. 901, note), show. Gruppe, a German critic of the Greek drama, has carelessly supposed the third person to be here used. (Ariadne, p. 22.) For *πέπτωκα ἐν*, see v. 747, note.

1478. The sense is, *Dost thou not perceive then all this while that thou art holding discourse with the living as with the dead?* i. e. with him alive whom thou supposedst dead. The words are purposely dark and enigmatical.

1481. I have followed Hermann in making this line interrogative. The sense is, *And were you, good guesser that you are (now), so long in an error?*

1483. *κἂν σμικρόν*, sc. *παῖς*, or *ῖ*. The sense is, *Though it be but little, let me say something*, i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *For what gain can that one of mortals, involved in crimes, who must at all events die, derive from delay?*

1488. *ταφεῦσιν*, sc. birds and dogs. Brunck aptly cites Odys. iii. 259, where this is threatened as the punishment of Ægisthus, if Menelaus should return and find him alive.

1491. *χωροῖς ἂν = χάρεαι*. Comp. Antig. 1339. — *λόγων . . . ἀγών*, i. e. *ὁ ἀγών οὗ νῦν ἐστίν (ἀγών) λόγων*.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1496. Hermann denies that *ἀν* can be properly used here. The MSS. omit *ἀν* or *ἐν*, leaving the verse imperfect.

1500. The sense is, *This art you boast of was not your father's*. If Agamemnon had been a good diviner, he would have avoided the snare laid for him on his return home.

1503. *ἢ μὴ φύγω σε*; The preceding words are to be supplied rather than *δίδουκας*, which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read *ἦ* for *ἢ*. Orestes, in his reply, scornfully imitates his language, *Lest, as for that matter (οὐδ'), you should die to your mind*.

1505, 1506. *τήνδε δίκην*, i. e. *κτείνειν*. — For τοῖς πᾶσι ... *δοῖς*, see K. § 332, R. 1; Cr. § 497.

1509, 1510. *δι' ἐλευθερίας ἐξηλθες*, *camest out free*. For the phrase, see Mt. § 580. — *τελευθέρ, brought to a close*, i. e. of troubles.

## M E T R E S.

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For δ' at the end of v. 1017, comp. Antig. 1031. For the first syllable of *ἔβλαστε*, used short, v. 440, comp. v. 1081, a lyric place, and Emsley on *Medea* 288.

77. Paræmiac. See v. 88. *ἰᾶ* is a spondee, as in v. 150.

86 – 102 = 103 – 120. Anapæsts. V. 1, a monometer; vv. 3, 4, paræmiacs of the spondaic sort; the rest, dimeters. In v. 87 all the MSS. have *ἰσόμοιρος ἀήρ*; although the *α* of *ἀήρ* is properly long. Porson proposed to read *ἰσόμοιρ' ἀήρ*, which Dindorf follows. In two examples cited from poets posterior to Sophocles, *ἀήρ* has a short penultimate syllable.

121 – 136 = 137 – 152.

Verse 1. Glyconeian.  $\underline{\quad} - \underline{\quad} - \mid \underline{\quad} \cup \cup -$  (Polyschematist. See Munk, *Amer. transl.*, p. 136.)

2. = 1.

3. Glyconeian with a trochaic close, or ecbasis, =  
Antig. 833.  $\underline{\quad} - \mid \underline{\quad} \cup \cup - \cup - - \underline{\quad}$

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim.

$\cup \underline{\quad} \underline{\quad} - \mid \cup \underline{\quad} \cup - -$

F

8. I

9 -

13. I

14. I

15.

In v. 3, "  
reptâ deberi  
ti, pariterqu  
Herm. —  
tetram. prec  
double time  
he calls it a c

153 - 172

Verse 1.

2.

3.

4. =

5. I

6. I

7. I

8. =

9. D

10. Ia

11. =

12. =

13 - 1





# METRE

15. Glyconeian.  $\bar{\text{u}}$

16. Iamb. penthemim.

17. = v. 7 of strophe

472 - 487. = 488 - 503.

Verse 1. Choriamb. dimeter

$\bar{\text{u}} - | \bar{\text{u}}$

2. Glyconic.  $- \bar{\text{u}}$

(See Munk, p. 93

Antig. 336.)

3. Ithyphallicus.

4. Iamb. trimeter.

5. Iamb. penthemim.,

$- \bar{\text{u}} \cup -$

6. Iamb. tripody.

7. Logædic dactylic

8. Troch. dimeter cat

9. Iamb. dimeter hyme

$- \bar{\text{u}} \cup$

10. Dochmius.  $- \bar{\text{u}}$

11, 12. = 9, 10.

13. Logæd. dactyl. wi

trochees) follow

chee. So Wunder

$- \bar{\text{u}} \cup \cup -$

Such a close as

where one syllab

following trocha

in it. (For the

p. 91.)

504 - 515. Epode of the for  
tici. All the rest iambi ischiol

=  $\bar{\text{u}} \cup \bar{\text{u}} - \bar{\text{u}}$ ; but verses cor

antispast, according to Wunder

V. 515, with the new readi  
form,  $\cup \cup \bar{\text{u}} \cup \cup - \bar{\text{u}}$

824 - 836 = 837 - 848.

Verse 1. Iamb. dipody and choriamb. dimeter.

- ⤴ - - | - - - - -

2. Choriamb. dimeter hypercatalect., or with a logæd. ending. And so of the next line.  
Comp. Munk, p. 132.

3. Choriamb. monometer hypercatalect. with anacrusis. - | - - - - -

4. Ionicus a minore. - - - - -

5, 6. = 3, with a long syllable, pronounced apart, between them.

7. = 4.

8. Choriamb. dimeter with anacrusis.

- | - - - - -

9, 10. = 8, without anacrusis.

11. Choriamb. with a closing trochee.

- - - - -

According to Wunder and Schneidewin, vv. 1, 2 make one verse, and so vv. 8-11.

849 - 859 = 860 - 870.

Verse 1. Cretic and troch. penthemim. (the middle syllable of *δελαία δελαιών* being shortened). (?)

- - - - -

So Herm. Wunder.

2-4. (Spondaic) anapæstic: two dimeters and a paræmiac.

5. Dochmius. - ⤴ - - -

6. Cretic dimeter. - - - - -

(The last syllable is anceps.)

7. Dochmius.

8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893 (iambic and dactylic penthemim.

- - - - -

10. Logæd. dactyl. (one dact., two troch.).

1058 - 1069 = 1070 - 1081.

Verse 1. Iamb. penthemim. and Anacreontic verse, =  
Antig. 838, Prometh. 397.

— — — — — | — — — — —

2, 3. Anacreontic (two in each line). In v. 3 an  
anapæst for the second iambus of the closing  
anacreontic.

4, 5. Glyconeian.

6. Pherecratean.

7, 8. Anacreontic, as vv. 2, 3, but with an ana-  
crusis, commencing v. 7.

Vv. 1 - 3, 7, 8 are perhaps more satisfactorily reduced  
into choriambic rows, in which iambic dipodies and cho-  
riambuses alternate, closed by a logæedic dactylic clause  
of two dactyls, two trochees. Comp. the metres, Prometh.  
397 - 424, my ed. Munk, again, p. 320, reduces the lines  
to a logæed. dactyl. form.

1082 - 1069 = 1090 - 1097.

Verse 1. Pherecratean.

2. Troch. trimeter catalect.

3. Choriamb. and trochaic ecbasis, = v. 836.

4. Iamb. dipody, creticus, ithyphallicus, = Alcest.  
112, 113 (or cretic dimeter with anacrusis  
and ithyphal. So Wunder.)

5. Iamb. tetrameter.

6. Two iamb. penthemim. (or iamb. dipody and  
ithyphallicus).

1160 - 1162. Herm. says, that ὁ δέμας οἰκτρόν. ὁ δεινο-  
ράταρ is an anapæstic dimeter, interrupted by the interjec-  
tions. He gives οἱ μοι for οἱ μοι μοι.

1232 - 1252 = 1253 - 1272.

Verse 1. Iamb. dipody.

2, 3. Three dochmi.

4, 5. Iamb. trimeters.



ἐγὼ οὐδ' form a crasis.

1384 - 1390 = 1391 - 1397.

- Verse 1. Cretic dimeter.  $\overset{\frown}{-} - - \overset{\frown}{-} - -$   
 2. Dochm. dimeter.  
 3. Iamb. trimeter.  
 4. = 2.  
 5. Dochmius.  
 6. Iamb. dimeter.  
 7. do. trimeter.

1398 - 1421 = 1422 - 1441.

Verses 1 - 6. Iamb. trimeters.

7. Perhaps Iambic tripody (wanting in the anti-strophe); or it may be a dochmius, for which Herm takes it.  
 8, 9. Iamb. trimeters.  
 10. = v. 1085; Alcest. 112, 113. Cretic dimeter with anácrusis and ithyphallicus.  
 11 - 14. Iamb. trimeters.  
 15. Logæd. dactyl. (two dact., three troch.)  
 16. do. do. (two dact. troch. penthem.).  
 17, 18. Iamb. trimeters.  
 19. Cretic tetrameter with anacrusis.  
 20. Iamb. trimeter.  
 21. Antispast. and iamb. penthem. or ithyphal. with basis, = v. 7 of the first strophe in the drama, or, ending v. 20 at *κτανόστων*, and *δρούση*, we have iamb. tetrameter catalect. and ithyphallicus.

1508 - 1510. Anapæst. dimeters.

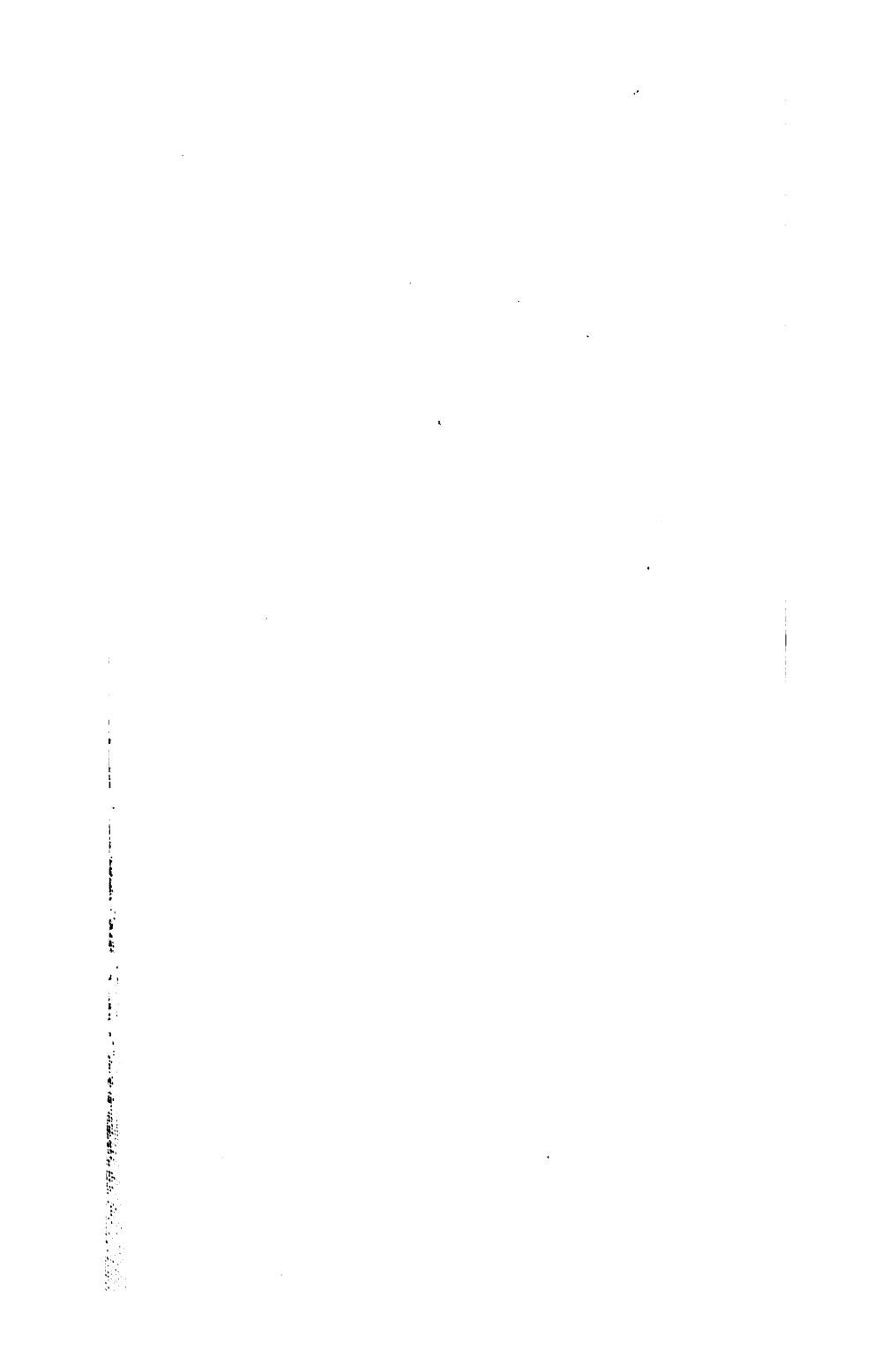
Algos, Axos

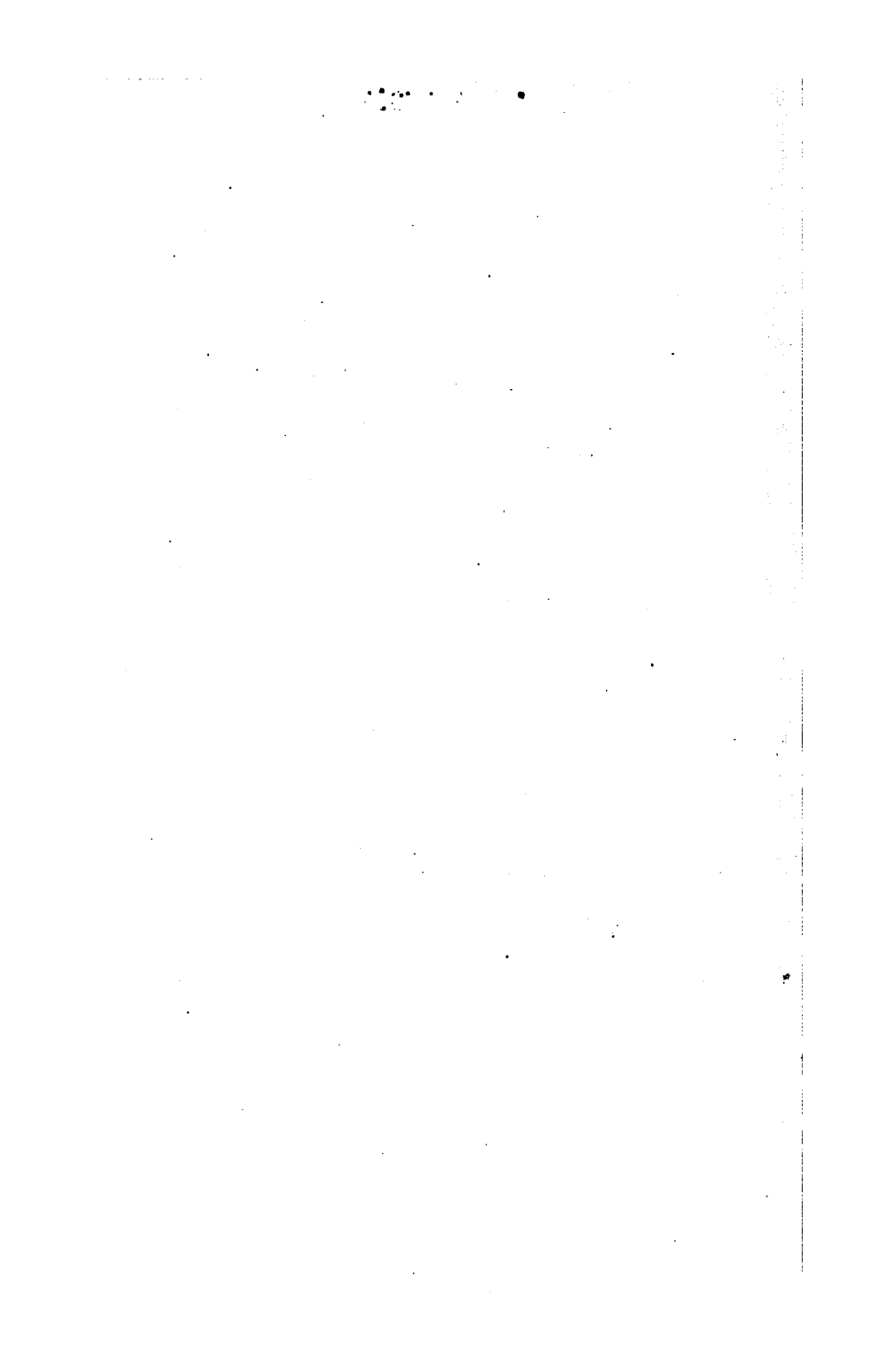
7d











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